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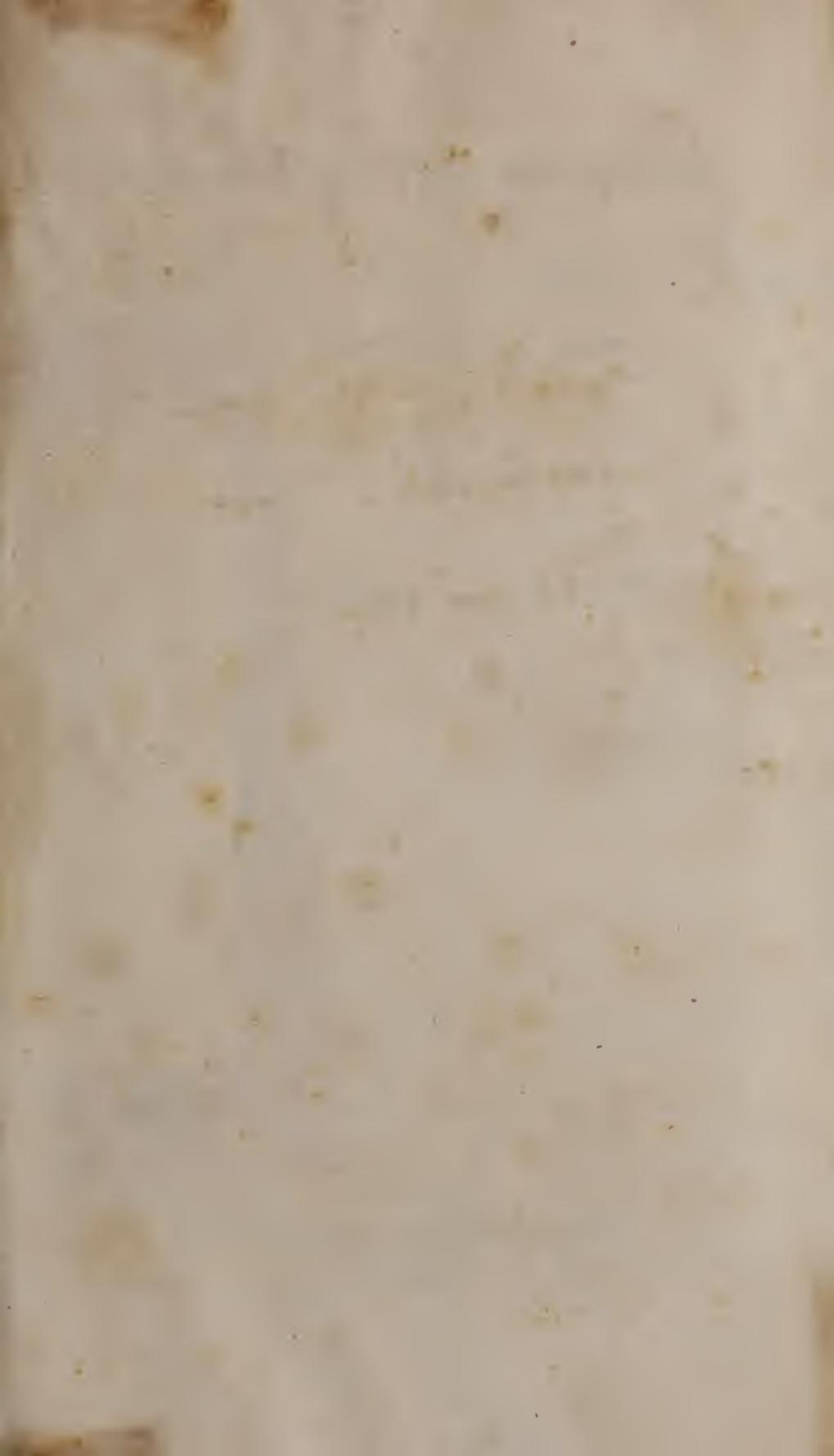
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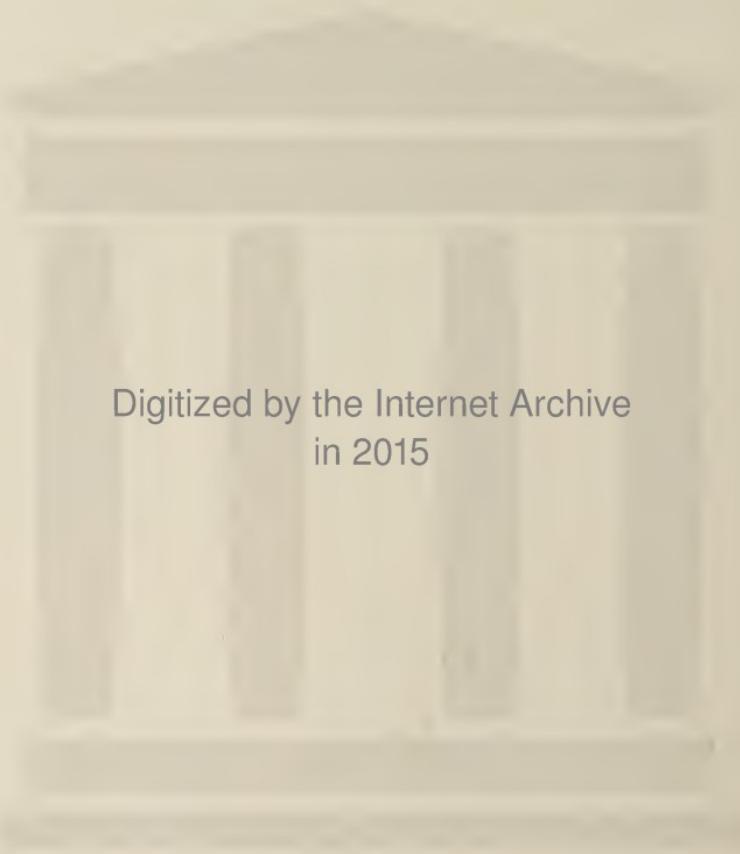
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THE  
AMERICAN BAPTIST MAGAZINE.

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Vol. 14.

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No. 7.

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MEMOIR OF MR. ROSTAN.

[The following article is translated from the number for December, 1833, of a monthly periodical at Paris, entitled *Journal de la Société de la Morale Chrétienne*, which has recently been received. The source from which the memoir comes, must give a peculiar interest to some of the statements which it contains, and furnish a satisfactory apology for its deficiencies. The reader will pray, with increased fervency, not only for the bereaved family of our lamented missionary brother, but also for the interesting people among whom he labored. In regard to the French, and to all others, may we give heed to the divine admonition, *Whatsoever thy hand findeth to do, do it with thy might.]*

The Society of Christian Morals has suffered a loss which it has deeply felt. Mr. Casimir Rostan, one of its founders, who had co-operated in its first labors, who had pursued them with an ingenuous and constant zeal, and who, after a residence of several years in America, had returned to take a part in its benevolent operations, had an attack of the cholera, on the morning of the 5th of this month, and expired at midnight.

Until some friend of humanity, more able and more worthy than myself, honor his memory by retracing the active and interesting life of this good man, I hasten to present to the Society a brief narration of the principal acts which have signalized his zeal and piety.

A BRIEF ACCOUNT OF THE LIFE OF MR. CASIMIR ROSTAN,  
Minister of the Gospel, and Member of the Administrative Council of the Society of  
Christian Morals.

Mr. Casimir Rostan was born at Marseilles, on the 7th of August, 1774. His father was a wealthy and esteemed merchant: he had a trading house in Smyrna, and carried on an extensive commerce in the Levant. His son, endowed with a promising disposition, was sent to the college of Tournon, at the early age of ten, and performed his studies so rapidly that he returned to his

father's house at the age of sixteen, having acquired a considerable degree of information, and, what is still better, the love of science and instruction. He remained there two years,\* engaged in trade with his father, applying himself at the same time to the study of the oriental languages, which were to be useful to him in his travels to the East. To these, he joined the study of the natural sciences, especially Botany; and his leisure moments, so to speak, were filled up with the investigation of Archæology and the science of medals. When, therefore, he left for Smyrna, on the 10th of October, 1792, he was prepared for a journey that was interesting, instructive, and useful in various respects. One year after this, he went to Constantinople, and travelled in the East and in Greece, till 1798, collecting precious medals, and unknown inscriptions, gathering rare plants, observing the customs and manners of the people, and keeping regular and detailed notes of his journeys, which his family will no doubt publish in the course of time; and which will prove, that he was, from his youth, a virtuous man, filled with an ardent love of philosophy, and a deep penetration of truth.

It was during his residence in the Levant, that Mr. Rostan first began to be concerned for the oppressed Greeks. "I endeavored," said he, "to comfort them, concerning the tyranny under which they groaned, by presenting better prospects to their hopes." About that time, a French squadron arrived in the Isles of Greece, and landed some troops in the Ionian Islands. Mr. Rostan was commissioned from the commander to proclaim liberty to the inhabitants of Cephallenia and of Ithaca: he fulfilled his mission with zeal, and established in those islands an administration, which, unhappily, did not last long. But in taking his leave of the Greeks, he promised to serve their interests, and he did not forget the oath that his generous soul had dictated. In 1798, he returned to France, where his first care was to present to the minister of Foreign Relations, and afterward to the minister of the Interior, a Memorial of the mission he had fulfilled, and to solicit, in behalf of the Greeks, the protection of France. The French government did not judge it expedient to interfere in favor of that unfortunate people; but in the Memorial of Mr. Rostan, several things worthy of consideration were found.

Precious observations for the sciences were collected, and the spirit of erudition, exhibited in the researches which he had made, induced the government to send him, in company with a skilful painter, on a voyage of description on the romantic banks of the Rhine and Moselle. This was the first step which he thought would bind him to the government of his country, and give him occasion to be employed in an honorable manner; but he experienced the disappointment which times of revolution usually bring with them. His friends, who were in power when he commenced

\* In this statement there seems to be a little inaccuracy. During a considerable part of the period here mentioned, Mr. Rostan, we have been credibly informed, was at Paris, occupied in attending lectures on various branches of learning, and in prosecuting his studies.—*Editor.*

his journey, were without influence when he returned; and the labors which he had undertaken, and successfully and conscientiously executed, in the course of the mission entrusted to him, were of no avail before the government which had just been established.

No doubt, it would have been easier for him to change friends, and to practise the usual transformations of politics, in order to be adopted by the new power; but his life has well shown that the calculations of intrigue could not enter his mind, and that even the offices of government, could not have satisfied his soul.

He returned to Marseilles to follow his true vocation, which was to devote himself to the love of humanity, under every form, and in all the different social relations which he successively sustained. He began this course, when scarcely twenty-five, unwillingly, unknowingly, perhaps, and it was the occupation of his whole life.

He had scarcely arrived at Marseilles, in 1799, when he was made Professor of Botany and Natural History at the Botanical garden of that city, and, at the same time, he edited a religious and philosophical paper. It was perceived that his laborious activity could be turned to advantage, as well as his great erudition, and he was nominated Archivist of the city. He was soon elected to the Academy, where he was successively, Treasurer, Vice-President, and then, for more than ten years, Secretary, upon whom, at that time, devolved the direction of all the labors of the Academy.

But that which engaged his attention more worthily, and his indefatigable devotion more usefully, was the care that he took of the benevolent establishments. He founded several of them. He instituted at Marseilles the Society of Maternal Charity on the plan of that at Paris, and he organized the administration of the public alms, on a new system which he framed with remarkable wisdom, and developed, and caused to be executed with astonishing facility. Thus he occupied, as it were, his leisure, for eighteen years, in all that could be useful to indigence and to misfortune, and in the extension of knowledge and the cultivation of sciences.

In 1817, he followed still the same vocation, but he gave it another direction. He was often troubled in the midst of his labors of charity, by the thought that he was too little occupied about his salvation, too little devoted to his religious convictions, and too much turned away by the material benefits which he procured to the unhappy, from the propagation of those moral truths which would be much more useful to them. 'He then understood,' as his respectable widow writes to us, 'he understood that First Cause, which modifies, by its will, the face of states. Till then, he had thought that the revolutions of empires were the effect of an unchangeable necessity, and sometimes even, the result of the blind passions of men. Then, he saw the hand of the God of the Bible, suspended over the nations, and curbing them to make them subservient to his designs; he saw Jehovah revealed in Christ the Saviour, disposing the world, by degrees, to accept the salvation which is offered

in the Holy Scriptures. From that time, the efforts of Mr. Rostan were improved. He had not only to cultivate the vast field of intellect in his fellow-men, but he had to enlighten and to instruct the mind and the heart. The labors which he undertook and prosecuted since that time, show that he was no less active in his last, than in his first task. Far from it;—but he drew from the true source of true piety, a supply of strength and energy.'

Consequently, he was seen, in 1821, one of the most zealous coadjutors of the Society of Christian Morals. The object of this society, was the application of the principles of Christianity to the social relations. Mr. Rostan could not fail to be here. He engaged ardently in its labors. It is known that one of its first exertions, was the distribution of needful articles to the Greeks, in the bloody struggle that they sustained for their political regeneration. Mr. Rostan aided actively. As soon as a Greek committee had been formed in the Society of Christian Morals, he caused a Corresponding Committee to be formed in his native city, Marseilles, where a depository was established of whatever was to be sent to Greece. He explained, at that time, the sentiments which guided him. "The Greeks," he said, "have been the first among the Gentiles; it is in Greece that the gospel was first announced to the nations; no human motive nor any reasonable policy can hinder us from procuring to the Greeks, who are our brethren and fathers in Jesus Christ, that bread, amidst their tears and sorrows, which we owe even to our enemies."

It was also with this Society of Christian Morals, that Mr. Rostan took a part in other good works. Sometimes, orphans were adopted; at other times, widows were aided; but he brought back philanthropy to its divine inspiration. He quoted this passage of Wisdom, "The spirit of wisdom is a philanthropist,"\* and this rule, drawn from the same source, "The righteous man ought to be a philanthropist;"† and he regarded it as precisely the virtue which Christ came to teach men by his example. "This is confirmed," said he, "in the epistle to Titus, where these words are found, 'After that the kindness and *philanthropy* of God our Saviour appeared, not by works of righteousness that we had done, but of his own mercy, he saved us.'"‡ Thus he was always obedient to his conviction. He published, about that time, a work entitled "The Crowning of the Cock," a collection of articles, intended to contribute to the re-establishment of the reign of God and of his Christ upon the earth. He devoted himself, in this book, to enlighten those persons, who, said he, "have never yet accounted to themselves for their belief or moral conduct, and who, however, experience in their consciences, the regret never to have cultivated, reformed, nor regenerated their inward man." We have seen, in the sequel, that this new course of efforts which Mr. Rostan commenced, continued to be the guide of his whole life; for it was the same thought that he followed, when, twelve years after,

\* *Wisdom*, i. 7.

† *Wisdom*, xii. 13.

‡ *Titus*, iii. 4, 5.

be proposed to the Society of Christian Morals, a premium to be awarded to him who should best demonstrate the necessity of manifesting one's religious convictions.

It was with a vivid satisfaction, that he wrote, in 1821, "Everywhere, vital Christianity is waking up; everywhere unbelief is overthrown by an invisible hand; the weak stays upon which it relied, to overpower the kingdom of Christ, have been changed into weapons which are now turned against itself, and it is impossible, since a few years, not to recognize in Europe and on the whole globe, a spiritual and supernatural influence, so much the more extraordinary, as it appears to be altogether unconnected with human will and prudence, which are themselves amazed at the result it has obtained."

Thus, it was to extend the kingdom of God upon the earth, that he devoted all his strength and efforts. He was nominated, in 1825, chancellor of the general consulate of France, at Havana. He took the opportunity, during his sojourn in that country, to proclaim religion, make known the gospel, and satisfy the wants of souls who needed the truth. Still attached entirely to the pious duties his conscience imposed upon him, when, in 1827, the office that he filled was discontinued, he hastened to the United States, where he devoted himself to the business of instruction, in connection with piety and morality. He afforded such assistance as he was able, in the revivals of religion which have recently occurred in America. He was received a minister of the gospel; he attached himself to the Society of Missions; and it was painful to him to leave, in 1832, a country where he had done so much good, and where he was so highly esteemed.

His consolation would have been to find, in France, the same prosperity of the gospel; but there was no more of that religious progress which he had observed in 1821. On the contrary, he saw incredulity more general, and it was with bitterness that he thus manifested his regrets: "It is want of conscientious religious principle, that private as well as public morals have no solid foundation, that good faith is disregarded in social transactions, that the obligation of an oath is violated, that selfishness takes the place of devotedness, that the French muses, formerly in the number of the chaste sisters, are transformed into bacchanals, besmeared with mire; and that immorality under the countenance of talent that dishonors itself, covers our walls, and soon will no longer allow the modest virgin and the chaste spouse to walk abroad in our cities. A part of our youth, corrupted in the bud through the want of that religious doctrine which has been called the salt of the earth, mistake, too often, devotion to faction for devotion to country and to liberty; and while dreaming about the progress of an imaginary civilization, renounce the real blessings of the existing civilization to carry us back, without suspecting it themselves, to barbarous ages marked by the judgments of God, to the merciless animosities of the Italian republics, and to the heroism of the partisans of

the Mariuses, and the Syllas, the Carbos and the Catalines. Our political and literary annals, our tribunals, our theatres, our deserted churches, more than one bloody ruin in our cities, and the mourning of a great number of our citizens, bear witness, at the same time, to the simultaneous progress of irreligion and immorality, and to their deplorable results."

It was to remedy this unhappy state of society, that he opened a new place of worship at Paris, and that he performed there the evangelical services. Here, a serious consideration presents itself. Mr. Rostan, being deeply imbued with the religious belief of one of the sects established in America, kept himself separated from the denominations recognized in France. We may unquestionably discuss the advantages or disadvantages of religious divisions; but it cannot be denied that it is noble to obey one's own convictions, when he sacrifices to them his fortune, and, especially when, as Mr. Rostan was, he is, on the one hand, placed in pecuniary embarrassment, and, on the other, is capable of filling honorable and profitable stations.

It was in the same spirit, that he opened a course of Christian Philosophy, where, before an audience, little prepared and little disposed, certainly, to receive the instruction he offered, he developed the truths of religion with so much the more ardor as he experienced opposition; and, on this point, how much have we not reason to be grieved, when we see Christians, blaming the Christian efforts of Mr. Rostan. But, at least, his memory is honored, even by the reproaches that were cast upon him; for, (as they said,) he neglected the numerous precautions which, at the present day, are necessary, in order to speak of religion before the public. Thus he was reproached for being frank, and was advised to be a hypocrite. It was even added, that it was highly injurious to the faith, to present, simply and by itself, the system of Christianity, as though this system was not able to maintain itself alone, and by its own energies. This is, indeed, the greatest blasphemy that can be spoken; and, whilst Mr. Rostan was reproached for heterodox expressions, they not only uttered some themselves, but they forgot that Mr. Rostan, being a dissenter in consequence of his convictions, to which he had made noble sacrifices, could not be, and ought not to be orthodox.\*

Thus, it was in order to bring all sincere men to give themselves up, as he had done, soul and body to their conviction, that he proposed to the Society of Christian Morals, the premium which will be awarded, next April, for the best essay on the manifestation of one's religious conviction. "Is it a duty for every man to form for himself a conviction on the subject of religion, and always to conform to it his words and actions?" Such is the question. The subject is great, elevated, moral, and, above all, eminently religious. The proposal of this premium is one of the best acts of Mr. Rostan's life.

\*The reader will bear in mind, that this was, probably, written by some candid Papist.—*Ed*

The Society of Christian Morals, by adopting this great and interesting question, which is, as it were, fundamental to the salvation of every one of us, seemed to say to the public, Be as the proposer of this premium was all his life; be laborious to seek the truth, conscientious when you discover it, bold to avow it, zealous to practise its precepts. Such, indeed, was Mr. Rostan; and he was continuing with a wonderful perseverance his evangelical labors, at his church, at his course of lectures, and in the Society of Christian Morals, when, as his afflicted widow has written to us, "*the hand of God arrested him. He said to his family, 'Farewell:' and to his Saviour, 'I am ready;'* he then fell asleep, on Thursday, the 5th of December, at midnight, to awake in a better world." Such are the expressions of his widow; such are the sentiments of his daughter, who, though very young, bids fair to be worthy of him; and such are those of his son, who intends to follow the example of his father, by devoting himself to the evangelical ministry. All of them remaining without wealth, and separated from him whom they mourn, are still happy to have received from him an honored name, and good examples.

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[The subjoined notice is translated from a semi-monthly religious Paper at Paris, (*Archives du Christianisme,*) under date of Dec. 14, 1833.]

We announce, with grief, the death of Mr. Casimir Rostan. This faithful servant of God, was in perfect health Thursday morning of last week, the 5th of December. At noon, he felt the first attacks of the disease under which he expired at midnight. He entered into the joy of his Lord, after seeing, with perfect tranquillity, the approach of death, and being able to say several times that he was ready, and to render testimony to the efficacy of his faith. This death cries loudly to us, "The day of the Lord cometh as a thief in the night; watch therefore."

The funeral of Mr. Rostan took place on Saturday, the 7th of December. Christians of all denominations were assembled around his coffin; and on the edge of the open grave, Mr. Pyt, minister of the gospel, and Mr. Monod, Jr., pastor of the reformed church at Paris, successively pronounced a few words of exhortation, of submission to the will of God, and of fraternal sympathy. Mr. Moncey, president of the Society of Civilization, gave, in the name of the society, in which Mr. Rostan had commenced a course of Christian Philosophy, an honorable tribute to the brother who has preceded us into the everlasting habitations. The Lord Jesus says to us all, Watch! (Mark xiii. 57.)

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**"ENTER INTO THY CLOSET."**

The mind with Christian principle's imbued,  
Loves the dear hour of sacred solitude;  
The sweet retirement, where no human gaze  
Preaks in upon the soul's unfettered ways,  
Where God his glory to the soul reveals;  
Where the awed heart his sacred presence feels;  
Where the world shrin's before the thoughtful eye;  
Where opes the vista of Eternity!

There the pure spirit hears the sound'less tread  
Of Time still tramp'ing o'er the mighty dead;  
And a still voice, that through earth's busy hum,  
For ever whispers of the world to come;  
And, by the pure immortal pleasures there,  
Summons the soul to penitence and prayer;  
Breaks the dread spell that bound to sense and sin,  
And turns the eye of scrutiny within.

There, there, the heart—that hidden world—explored,  
Yields to the search its deep and cherished hoard;  
And many a thought, and many a feeling too,  
Which in its shade, unseen, unbidden, grew,  
Brought to the light, a poisonous plant appears—  
A root of bitterness—to bathe with tears,  
To extirpate with never-ceasing care,  
And plant, instead, the Rose of Sharon there.

In such an hour, when fades the flattering glow  
That oft invests the shadowy scenes below,  
When Conscience scans the secrets of the heart,  
And all the illusions of our pride depart;  
And Time has shrun's into his little bound,  
And all Eternity is opened round;—  
Then, then, dear Saviour! is thy cross most dear,  
And Heaven shines brightest through contrition's tear!

**YOUTHFUL FRIENDSHIP.**

Oh! Friendship has a magic power, when formed in early youth,  
And growing still, through sun and shower, in tenderness and truth;  
A letter from the well-known hand, we need not see the name,  
But feel as an enchanter's waad had touched and thrilled our frame!

What trains of early feelings wake, and recollections dear,  
And youthful voices to us speak, familiar to our ear!  
The years by-gone and fled afar, again return to view,  
When o'er our life Hope's morning star its tender lustre threw.

The friends we knew, the scenes we loved, come rushing o'er our thought,  
Aye, all that melted, all that moved, and could not be forgot!  
And happy they to whom the past restores no hours ill spent,  
Most happy where Religion cast her heavenly element!

So let us live, that oft as comes the voice that wakes the soul,  
Till all its youthful haunts and homes again before it roll,  
The memory of the past may be, as precious odors given,  
Which steep the sense in ecstasy, and waft the soul to heaven!

## BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

The Thirty-Second Annual Meeting of this Society was held in the Lecture Room of the Federal Street Baptist church in Boston, on Wednesday evening, May 28th. After the transaction of business, the Society adjourned to the meeting-house, to hear the report of the Secretary and Treasurer. The public exercises commenced with singing, after which prayer was offered by the Rev. Stephen Lovell, of Cambridge.

The Secretary's Report was then read.

On motion of Rev. E. Nelson, seconded by Rev. N. W. Williams, it was voted, that the Secretary's Report be accepted, and published in the American Baptist Magazine.

The Treasurer's Report was then read.

On motion of Rev. John Blain, seconded by Rev. A. Fisher, it was voted, that the Treasurer's Report be accepted and published. Appropriate addresses were delivered by each of the above-named brethren.

We should be happy to insert the whole of the Report, but our limits will not allow it. The Society has employed the Rev. Otis Converse as an agent for three months, and the Rev. Bela Jacobs two months, during the past year. The sum of \$2099,37 has been received; of which they have paid out to the American Baptist Home Mission Society, \$1482,41, and to the Mass. Baptist Convention, \$565,00; leaving a balance of \$56,96 in the hands of the Treasurer. The operations of this Society, are now, to a great extent, identified with the noble Home Mission, the centre of which is at New York; though each auxiliary is allowed, by the terms of agreement, to superintend its own field, and select its own laborers.

Of Home Missions, it is truly said in the Report, that "no branch of Christian enterprise can be deemed more important, viewed either in itself, or in its relations." We cannot, therefore deny our readers the pleasure of perusing the following extract from the Report, which spreads before us this great and interesting field of exertion. May the cause it pleads be nobly sustained by the churches!

"The American Baptist Home Mission Society, of which this is a branch, held its second anniversary on the 1st Wednesday of the present month, in the city of New York.

Though not restricted, except by its own inability, from carrying the gospel to every part of America, yet the managers have selected, as the principal field of their labors, the great Western Valley, comprising nine large States, and three extensive territories.

This Society is yet in its infancy: its very existence is scarcely known to the denomination in general, nor have its claims ever been fully laid before the churches. Yet we have reason to thank God and take courage for what has already been accomplished, and for the pleasing prospects now opening before us.

During the past year, sixty-nine missionaries have been employed, either in whole or in part. These laborers were distributed as follows:—

In Ohio, nineteen—Indiana, thirteen—Illinois, nine—Missouri, nine—Michigan Territory, seven—Tennessee, three—Mississippi, two—New York, three—Arkansaw Territory, two—Louisiana, one—and Lower Canada, one. The full amount of labors cannot be accurately given. Some of the missionaries labored the whole year, and others only a part of the year.

The intelligence from the missionaries is, for the most part, cheering; and all of it of a nature to awaken our sympathies, and call forth our zealous efforts. In all parts of the new States and surrounding territories, there is

a wide door opened for the preaching of the gospel; and calls, loud and earnest, are heard from every quarter, 'Come over and help us.' The cloud of gross darkness and prejudice which rested thick upon that region, is fast rolling away, and the dawn of a brighter day is evidently breaking upon them.

In the States of Illinois and Missouri, pleasing revivals of religion have been experienced the past year, and many have been brought into the fold of the Great Shepherd. A number of churches have been gathered, and others watered and encouraged, and a better state of feeling has manifestly been produced among the professed followers of the Lord Jesus.

The receipts and expenditures, according to the report of the Treasurer of the Parent Society, for the year ending May 1st, were between eleven and twelve thousand dollars; and it is devoutly hoped that this amount may be doubled during the coming year.

The field of labor spread out before this Society, is wide indeed, and every where inviting; and the providence of God, and especially the tokens of his grace, seem to say to American Christians, and to our denomination in particular, 'Say not ye, there are four months, and then cometh harvest. Behold I say unto you, lift up your eyes and look back on the fields; for they are white already to harvest!'

The wide extending Valley of the Mississippi, comprising *two thirds* of the territorial extent of the United States, and already embracing *one third* of its population, should claim our first and chief attention. This portion of our country is highly interesting, in whatever light it may be viewed. Its vast dimensions, its charming local situation, the number and extent of its noble rivers, which penetrate its ample sides, and waft its produce to the ocean; the serenity and mildness of its climate; and, above all, the luxuriance of its soil, allure hundreds of thousands yearly to settle on its fertile plains, and are swelling its population beyond a parallel in the history of the United States. Here, then, is an ample field for missionary effort. Let the gospel enter with the first settlers, and lay the foundation on which society shall be formed, and plant the institutions of our happy New England deep in the rich soil of the great Western Valley, and what glorious results may be anticipated.

As American citizens, this part of the country has a powerful claim on our sympathies, and should call forth our energies. It needs no prophetic foresight to discover that a very few years will throw the balance of this rising republic beyond the mountains. On the intelligence and virtue of the west, then, will rest, under God, the stability of our free institutions, and even the destiny of this great nation.

But to Christian philanthropists, the west presents a most inviting field of benevolent labors. Here are thousands who have removed from the Atlantic States, reared under the gospel, and nurtured in our churches; but they are now far removed from the privileges which they once enjoyed, and which they highly prized.

Shall we not go after these sheep in the wilderness, and feed the flock which the Great Shepherd has purchased with his own blood? These are surrounded with hundreds of strangers, gathered from every nation in Europe, who have come to make their future home. Here, then, the missionaries of the cross might conform almost to the letter of their commission, and preach the gospel to all nations. These foreigners come to your shores to participate in your high privileges: send them this richest of all privileges, the gospel of salvation. They have been drawn hither by the love of freedom: tender to them, then, that freedom wherewith the Saviour makes his people free indeed.

But as Baptists, we are specially called upon to engage with zeal in this benevolent enterprize. A kindred society, (the American Home Missionary Society) has employed, the past year, 660 missionaries. We have no desire to lessen their efforts: we wish them success, and hope their zeal will provoke very many to a holy emulation. But we do most earnestly desire to see our own denomination coming up to this important work, to partake of the toil and to share the blessing. The field is wide. In this great Valley, there are about 2,000 Baptist churches, most of whom are small and feeble. Something like one half of these are destitute of pastors, and more than one half have not the stated ministry of the gospel. A thousand destitute churches calling for some one to break to them the bread of life! and thousands of new and rising villages, where there are no ministrations of that word of life by which men live! And is not this a loud appeal to the churches in the east, who are full of spiritual good things, and to ministers who may be spared from this part of the vineyard?

When the heathen world began to attract the attention of the slumbering church of Christ, and ask their labors, a Carey, a Pearce, a Judson could hear their cry, and step forward to offer themselves. But is the salvation of thousands in the bosom of our own country, and the welfare of the future millions which will soon cluster thick in this fair portion of our native land, of less importance than the spiritual welfare of heathens? Or, when the western wilds of Kentucky were to be cultivated, a John Gano was seen to join the ranks of the pioneers, and enter the forest with the gospel of the grace of God?

Where, then, are our prominent men, of kindred spirits, whose hearts burn with the love of God, and the love of souls, who will readily offer themselves for this work? Here, too, we might appeal to the example of another denomination as worthy of our imitation. But we forbear. Let no one suppose that we wish to diminish aught from the exertions put forth for the evangelizing of the heathen world, or to lessen the means contributed to send the gospel to the ends of the earth. No; it is our earnest desire that these might be multiplied a hundred fold.

But we are led to inquire whether the Great Head of the Church might not say unto us, 'These things ought ye to have done, and not leave the other undone.'

We would only say, that if some of our ministering brethren, who have gained a reputation in the churches in the east, could be induced to cast in their lot among their brethren in the far west, and use their influence in laying foundations deep and broad, which would last for ages, incalculable good might be expected to result to the church of Christ and our common country. From their standing, experience, and intelligence, they would be excellently qualified to set in order the things that are wanting, and could gradually introduce that state of things which renders New England so interesting to the friends of Zion. Such men would become rallying points for the junior brethren, who would become followers of them in the gospel, and thus be better qualified to serve the church of Christ.

We have restricted our remarks to the new States, and the more destitute parts of our country; not because there are not many places in the older States, where the gospel is not preached in its purity; and in many favored districts may be found many feeble and destitute churches, which need to be nursed and strengthened. But it may be observed that in most of those States, there are conventions and missionary societies, whose primary object it is to aid feeble churches and cultivate some waste places within their respective borders. In this way, much is now doing in all the principal States."

## ERRORS OF PELAGIUS.

In one or two things, (having been led to examine, we wish candidly to state the whole truth,) his views may have been misapprehended.

I. *Nature Purity of Man.* It has been supposed that Pelagius denied all connection between Adam's sin and that of his posterity; and this belief has been grounded on such assertions of his as the following:—"That men are not *harmed* by Adam's sin," and that "men are born in the *same condition* in which Adam was created." As generally understood, these passages involve most serious errors.

The Bible unequivocally teaches that sin entered into the world by Adam, or that *in consequence* of his fall, all his descendants do, to an absolute *certainty*, sin, from the commencement of their moral agency.

Pelagius may possibly have meant only to deny that Adam brought any absolute physical necessity of sinning upon his posterity—and to assert that men are free agents at their birth, as truly as Adam was at his creation, and do not need the grace or Spirit of God to make them so. But his language and views were extremely loose, if not quite erroneous.

II. *Conversion merely by Moral Suasion.* But the greatest error of Pelagius was his denial of the direct influences of the Spirit in conversion. His doctrine on this subject was, as we have seen, that conversion is solely the effect of *moral suasion*. He did not reject the term *grace*; but he intended by it the moral powers of man, the presentation of truth or motives, &c.

But that a direct influence on the mind is necessary, not indeed to the possibility, but to the *actual event* of the sinner's compliance with the claims and duty, is as plainly a doctrine of the Bible as any other. Perhaps in no passage is it more clearly taught; and, at the same time, its boundaries more clearly, and exactly defined, than in Phil. ii. 12, 13. *Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do, of his good pleasure.*

A correct, and realizing view of this doctrine (of infinite importance) will rouse the mind, if any thing can, to the *highest exertion of its powers*. It gives all the stimulus that can be derived from *gratitude*, from *hope*, and from *fear*, combined.

But, according to Pelagius, the event is not only possible, but certain, without divine interposition, *if the sinner will but do that which he knows he can, and may, at any time, do.* Such a doctrine is fraught with the most fatal consequences.

If it were now substituted for the truth in every human mind, and the influence of that truth all annihilated, we do not know whether there would ever be another conversion. Only parallel of its evils—is the doctrine, that men, in every sense of the phrase, are *incapable of doing right*.

III. *Faith the Ground, not End of Election.* Another error into which Pelagius was led by the preceding, was his making election

depend on God's foreknowledge of faith and good works in those whom he elects to salvation. He taught that men are not "elect-ed to be saints;" but, that becoming saints of themselves, without any direct interposition on the part of God, they are elected only to salvation.

But in our view, conversion also, and all the fruits of it, depend upon a *direct divine agency* on the mind itself; and if so, God must have unquestionably decided from eternity, on whom he would exert that agency, and on whom he would not; which constitutes election. While we dissent from some *explanations* which have been given of the mode in which God accomplishes his purpose, we, nevertheless, hold to the *fact* of such a purpose.

We likewise maintain that this electing purpose implies, as a part of it, a determination in God, to interpose, by a direct agency, *prior to* the conversion of the elect, and *for* that end, and that this determination is an *essential* part of election.

*Real Ground of Election.* The true reason why God elects some individuals, rather than others, we suppose to be not any foreseen excellence (or goodness) in them, for which they deserve to be chosen; but the fact known to him, that the election and salvation of such individuals, will be most consistent with, and best promote the order and happiness of his kingdom. The former is the ground which Pelagius took; the latter is ours; and the difference between them must be obvious to all.

[*Christian Spectator.*]

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### THE INDOLENT PROFESSOR.

From *Poetical Portraits*. By L. E. L.

Thou knowest what thou hast power to be,  
Thou knowest, too, what thou art;  
And heavily does discontent  
Sit rankling at thy heart;  
And thou dost mask thy grief the while,  
With scornful sneer, and bitter smile.

But yet thou art too indolent  
From such weak bonds to free  
Thy better self, and urge thy strength  
To be what thou might'st be;  
Thou dost repent the past, and blame,  
And yet thy future is the same.

Aye, leave thy rudder to the wave,  
Thy sail upon the wind;  
Leave them to chance, and they will be  
Fit likeness of thy mind:  
Unguided sail, unmastered prow,  
Are only emblems:—What art thou?

## REVIEW.

MEMOIR OF THE REV. WILLIAM STAUGHTON, D. D. By REV. S. W. LYND, A. M. Pastor of the Sixth Street Baptist Church, Cincinnati, Ohio. Boston: *Lincoln, Edmands & Co., and Hubbard & Edmands*, Cincinnati. 1834. 12mo. pp. 312.

We are glad to see this book. The name of Dr. Staughton is inseparably connected with the history of the American Baptists. As Dr. Sharp justly remarks, in his excellent letter, prefixed to this volume, "it would have been discreditable to the denomination, of which he was an extensively useful and distinguished minister, had he been permitted to descend to the grave, without a particular record being given of his character and labors."

Such a record will be found in this Memoir. Mr. Lynd derived from his connection with Dr. Staughton's family, unusual advantages for the execution of his trust as a biographer. He has compiled an interesting and useful book. He has related, with fidelity, the events of Dr. Staughton's life; and has described his talents and virtues, with warm admiration, certainly, but without extravagance. The tone of eulogy which pervades the book will doubtless be thought, by some persons, to be too uniform: for no human character is perfect; and bright as was that orb, the most partial eye could discern some spots. But the praises uttered by the biographer never exceed the limits of truth; though the value of the portrait which he has drawn would have been increased, by duly mingling the lights and shades. A faithful analysis of the Doctor's moral and literary character, and a discriminating view of his peculiarities, excellences and defects as a preacher, would have been very useful. But it would have been a difficult task for one so nearly connected with him to perform this office. Mr. Lynd has presented facts, from which his readers can form their own opinions. We trust that this memorial of a great and good man will spread more widely a knowledge of his eminent services to Zion, and of his claims to the respect and gratitude of every Baptist.

The literary execution of the book is creditable. We would suggest an alteration of the arrangement, if, as we presume will happen, a second edition shall be needed. It appears to us, that the chapters which relate to the Doctor's preaching, and his general character, would be better understood, and more impressive, if they were inserted at the close of the book. This change would, at least, make several allusions more intelligible. On pages 95, 114, and 130, for example, are references to incidents which occurred after Dr. Staughton's removal to Washington, although the biographer has yet said nothing concerning that removal. On page 92, is a notice of his sermon, on the death of his nephew, though the decease of the young man is not mentioned till page 274.

The book is printed with the elegance and correctness which usually distinguish the publications of Lincoln, Edmands & Co. They will allow us to suggest the importance of special care in printing quotations from other languages. American printers generally make sad work with such quotations. The only Greek word in this book (page 249) is incorrectly printed, and the word *relictae*, on page 309, should be *relicta*. We may add, that in the translation of the quotation from Bishop Lowth, on page 228, the concluding words "of you" should be omitted, as they alter the Bishop's meaning.

The portrait prefixed to this volume is, we doubt not, an accurate representation of the original, at the period when it was taken. At the time of our acquaintance with him, advancing years had made some changes in his features.

We must refer to the book itself for the minute facts concerning the Doctor's life. We will merely say, that he was born at Coventry, in England, January 4, 1770. He became pious, at about the age of 17, and united with the church at Birmingham, under the pastoral care of the excellent Samuel Pearce. He soon after became a member of the Bristol Institution, where he prosecuted studies preparatory to the ministry. In the year 1793, he came to America, and preached with the Baptist church in Georgetown, (S. C.) for about seventeen months. He then removed to New-Jersey, and spent several years at Bordentown and Burlington, in the instruction of youth, and in preaching the gospel. He was ordained at Bordentown, June 17, 1797. In 1805, he became the pastor of the First Baptist church, in Philadelphia. After a successful ministry of several years, a new Baptist church was formed in Sansom Street, and he accepted an invitation to be its pastor. Here he labored with great popularity and usefulness, as a preacher, as an instructor, and as the Corresponding Secretary of the Baptist Board of Missions, till 1823, when he removed to Washington City, and assumed the office of President of the Columbian College. He remained there, till 1827, when he resigned his station, and returned to Philadelphia. He preached at various places, in the city, till the summer of 1829, when he was elected President of the Georgetown College, (Ken.) He left Philadelphia, for Kentucky; but at Washington City, he was attacked by a fatal disease, which terminated his life on the 12th of December, 1829. His remains were interred at Washington, but were removed in 1832, and re-interred, in the Sansom-Street cemetery. A handsome monument was erected, Jan. 24, 1834, by his theological pupils, bearing the following inscription:

*First side.—"In Memory of Rev. William Staughton, D. D. for many years Pastor of the Baptist church in Sansom Street, and Principal of the Baptist Theological Institution in this city. He was also the first Corresponding Secretary of the Baptist Board of Foreign Missions; first President of the Columbian College, (D. C.) and at the time of his decease, President elect of the Georgetown College, Kentucky."*

*Second side.*—“Erected by his Pupils in Theology, as a tribute of gratitude to an able instructor, and a memento of affection to a tried friend.”

*Third side.*—“As an early and efficient friend of foreign missions, as a most eloquent and faithful preacher of the Gospel, and as a skilful instructor of youth, he devoted the energies of a vigorous body, and the various erudition of a fertile mind, to the service of his Saviour, and the good of his fellow-men, for more than forty years, with a zeal that never appeared weary in well doing.”

*Fourth side.*—“He was born in Coventry, (England) January 4, 1770. He rested from his labors, in the city of Washington, (D. C.) December 12, 1829, in the 60th year of his age. His remains were removed to this city, to sleep among those whom his ministry had pointed to heaven, and here await the resurrection of the just.”

Dr. Staughton was twice married.—He had four children, three of whom survived him. His son, Dr. James M. Staughton, an amiable gentleman, and an accomplished physician, died at Cincinnati, August 6, 1833. He was, at the time of his death, Professor of Surgery in the Medical College of Ohio.

We now propose to offer a few remarks on the character of Dr. Staughton. They will relate chiefly to his preaching, both because they must be brief, and because it was chiefly as a preacher, that Dr. Staughton won his high reputation. The pulpit was his appropriate place; and though he was always ready for any toil, by which he could advance the glory of God, and the welfare of man, yet he justly considered preaching as the chief duty and highest distinction of a minister of the gospel. It is as a preacher that his image dwells in the memory of his friends. Delightful as it was to meet him in the domestic circle, or to gather round him, with filial affection, in the recitation room, yet we, at least, love best to recall to mind his appearance in the pulpit. No portrait of him seems to us natural, which does not present him in the attitude of a preacher. Whenever we think of him, fancy immediately restores us to Sansom Street. We sit with the vast throng who crowd that spacious edifice, at an evening service. We look up to the pulpit, and there he stands, the unrivalled preacher. The word of God is before him. His form seems to expand, and his features kindle. His right arm is raised.—Every eye is upon him.—“The boldest holds his breath for a time.” Every heart feels the sway of the preacher:

“ His fair round front, and eye sublime, declare  
Absolute rule.”

We hear that full, powerful, yet melodious voice, and we share in the electric thrill which pervades that delighted audience, as some grand and beautiful thought flashes on their minds, or some exquisite touch of tenderness makes every eye overflow. This is not fancy’s sketch.—Such scenes every one who has often heard him in his own pulpit in Sansom Street can well remember.—Those who never heard him there, have never, it is probable, witnessed the

highest triumphs of his eloquence. We can say, for ourselves, certainly, that though we have been present, on many occasions, when he preached elsewhere, yet we never felt his power, as when we have heard him in his own pulpit in Sansom Street. There he was surrounded by his own beloved church and congregation. That spacious edifice, with its vast dome, and its widely sweeping galleries, seemed exactly fitted to the preacher. The pulpit, also, was not, like some pulpits, a little box, suspended like a bird cage, against the wall. It was wide and broad, in which twenty persons might have been seated. The Doctor evidently felt “cribbed, cabined, and confined,” when he preached in a little pulpit; and he needed the excitement of a large assembly. He exemplified the general truth of what Cicero and Quintilian have rather strongly expressed,—that no man can be eloquent, without a large audience.

It is, we believe, true, of most ministers, that they never preach so well, as in their own pulpits. It was the case with Robert Hall; and we suppose that every minister has often been conscious, when he preached in another pulpit, that he was shorn of a portion of whatever strength he possessed in his own. We cannot stay to philosophize on this fact, if it is one, though several instructive reasons might, we think, be mentioned to account for it. The practical inference which it supplies may be profitable, namely, that the good pastor, like the good wife, is most useful and happy, by being, except on special occasions, a “keeper at home.”

But we must offer a few remarks on the mental and physical characteristics of Dr. Staughton as a preacher.

Dr. Staughton possessed many excellent gifts for a pulpit orator; and though his early education was imperfect, yet industrious study greatly improved those gifts. His mind was one of the most active which we have ever known. His thoughts flowed with the rapidity of a torrent. His imagination, too, was rich and creative in a very unusual degree. There was, in consequence, a wonderful variety in his preaching. His power of invention seemed inexhaustible. His memory was quick and retentive, and he had acquired that habit, without which no man ever excelled as a preacher, of associating all his mental acquisitions, by relations connected with the pulpit. The remark of Dr. Johnson respecting Watts was applicable to Dr. Staughton, that “whatever he took in hand was, by his incessant solicitude for souls, converted to theology.” Every thing which he had heard, or seen, or read, seemed to find an appropriate place in his sermons; and hence they were distinguished by apt and beautiful illustrations.

His vivid imagination, it must be admitted, sometimes betrayed him into tumid declamation; and the judicious hearer had occasion to wish, that the admirable mind of the preacher had been trained to a severer logic. But this defect was seldom very apparent in his riper years. We have heard an anecdote concerning him, which may be worth repeating. After having delivered a sermon, in South-Carolina, soon after his arrival in this country, some person asked a slave, who had been present, his opinion of the discourse.

"Ah! master!" replied he, "it was all *appomattox* [mathematics] to me." The ardent fancy of the youthful preacher had borne him beyond the mental vision of the poor negro. The Doctor's preaching, in his more mature years, however, was unusually adapted to all classes of hearers. His unabated popularity is a proof that his discourses were understood and felt. No orator will long be heard, who is not intelligible and instructive, whatever may be the attractions of his voice and manner.

Dr. Staughton's oratory, at all periods of his life, had more of the Ciceronian than of the Demosthenian cast. Those who were disposed to criticise it, made the same objections which were alleged against that of Cicero, "some calling it loose and languid, others tumid and exuberant."<sup>\*</sup> But, as in the case of Cicero, the public taste was decisive. "Whoever (says Mr. Hume, in his *Essay on Eloquence*) upon comparison, is deemed by a common audience the greatest orator, ought, most certainly, to be pronounced such by men of science and erudition." Multitudes thronged to hear Dr. Staughton, who would not have listened patiently to dry, dull argumentation. His sermons were not wholly indebted to his oratory for their attractiveness. They were commonly full of valuable thought, arranged in a most ingenious order, embellished by appropriate figures, and distinguished by those chief requisites of a good sermon, unity, perspicuity, and evangelical spirit. They would have been heard with interest and profit, if they had been delivered by an ordinary speaker; but, adorned with the charms of his eloquence, they drew, year after year, admiring crowds, many hundreds of whom were, by the grace of God, won to the obedience of faith. The discourses of many other ministers would have been equally instructive, if they had been as well heard and remembered; but rich thought is uttered in vain, unless the mind of the hearer receives and retains it. The imagination must be excited, and the heart touched, while the judgment is convinced. The mind is a complex machine, and he who has not power over all its springs, cannot accomplish the best ends of eloquence.

The Doctor's person was not remarkable. He was about the common height, and his figure, in the latter part of his life, inclined to corpulency. But his gestures were graceful and impressive. He used much action, and he exemplified the power of what Cicero calls the "*sermo corporis*"—the language of the body. His peculiar gesture was an elevation of the right arm, with the hand closed, except the fore finger. When he thus raised his arm, till the extended finger nearly touched his forehead, it was the signal of some powerful burst of eloquence. This gesture was not exactly in harmony with the rules of the rhetoricians; but no hearer, we presume, ever felt inclined to wish it altered.

The Doctor's head was very fine. His features had a benevolent and winning expression, and were entirely flexible to the varying emotions of his mind. His eye was not brilliant, but it could

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\* Middleton's *Life of Cicero*, vol. III. p. 325.

kindle with sublime thought, and still more easily melt with tenderness. But the high, broad, smooth forehead was the most striking characteristic of his head. It impressed every spectator with involuntary respect for the intellect which resided within that beautiful

“Dome of thought,—that palace of the soul.”

The chief physical instrument of Dr. Staughton’s eloquence, was his voice. This was, on the whole, the finest which we ever heard in any orator, sacred or secular. Summerfield’s voice had a subduing sweetness. Mr. Clay’s voice possesses a rich, full, deep volume. Mr. Webster’s voice is strong, firm, clear, and capable, when he is excited, of rousing the soul, like a trumpet. Mr. Randolph was gifted with a singular but very attractive voice. It was high, sharp, piercing, yet sound and smooth. But Dr. Staughton’s voice combined the advantages of strength, fulness, great flexibility, and delightful sweetness. He could, at will, give utterance to any modification of thought or feeling; and the variety of intonations which he employed subjected him, sometimes, to the charge of a theatrical manner. His eloquence was, certainly, at a vast remove from the dull monotony, which too often disgraces the pulpit; and those who were accustomed to this might well be startled when they heard Dr. Staughton. But if the object of speaking is to affect the minds and hearts of men; and if every emotion of the soul has its appropriate natural sign, which may be expressed by the voice, the features, the arm or other organ, then surely that is the perfection of eloquence, which utters every emotion by its proper sign. The phlegmatic temper of the English and Americans generally allows little action. But the French and Italians employ much gesture; and there is no doubt, that the ancient orators were often exceedingly vehement. We read of their stamping with the foot, and striking the forehead—*supposio pedis, percussa frons*.—Cicero says, that ‘there is in speaking a certain melody’—*cantus*—which indicates, that a degree of intonation was used by the ancient orators, which would appear to us like chanting.—Gracchus was accustomed, when speaking, to have a servant behind him with a pitch-pipe, to regulate his voice; and Quintilian directs, that the student of eloquence be taught music, that he may be able to introduce into his speeches the necessary inflections.

Dr. Staughton’s mode of preparing his sermons was adapted to give effect to his oratory. He never wrote them in full, and, of course, he never read his sermons. He prepared a skeleton, containing a scheme of the divisions, arguments, and illustrations of the discourse. Occasionally the exordium, and some paragraphs, were fully written. For the language, he depended, almost entirely, on the action of his mind, at the moment of delivery. He thus secured the benefits of careful preparation, and of extemporaneous language. This, we are convinced, is the best mode of preaching, for the common and regular duties of the pulpit. Some sermons ought to be written, for the purpose of preserving and increasing the power of using the pen; for correcting the loose and desultory habits which

extemporaneous preaching is apt to produce; and especially because certain subjects require to be discussed with more care, more thoroughness, and more precise expression, than can usually be attained in unwritten sermons. There may be, too, some minds so constituted, that they could not acquire the power of preaching with comfort and profit, without writing. But every young minister ought, conscientiously, to make the effort; and not be discouraged, if he should fail, at first, as Legh Richmond, and others, failed, in their first attempts. To speak well, without writing, however, requires greater powers of mind, a more thorough discipline, greater resources, and more patient study, than to write equally good sermons. It is easy to *talk*; but to instruct and impress men, by speech, is not easy. Words alone will not do it. There must be *thought*, and if this cannot be secured, without the use of the pen, let the minister of Christ consider it to be his duty to write his sermons. Yet there is a more excellent way; and happy is he, who can preach well—who can satisfy his own conscience, and benefit intelligent hearers—without the aid of a manuscript.

Dr. Staughton possessed, partly as the result of the activity of his mind, and partly as the fruit of long practice, an inexhaustible copiousness of language. His diction was flowing, ornamented, rich, and melodious. It had, however, one fault, which crept into his writings, and disfigured them. This was an inverted, Latinized construction of sentences, for the purpose of closing a period with some sonorous word. It was not unpleasant from the pulpit, even to a cultivated ear, because the style was so well adapted to the voice of the speaker; and the melody of his periods was so charming, that no critic could fail to pardon the solecism, for the sake of the pleasure. But in his *writings*, the fault often occurs, without the compensating accompaniments. An example or two will explain our meaning. “I had hoped to have died\* in the service of the church, and that my remains, *in its cemetery*, would have found their resting-place.” p. 68.—“My personal happiness may, *by the measure*, be augmented.” p. 69.—“My mind, *on the subject*, has been greatly exercised.” p. 78. “Accustomed annually to address you, we,” &c.—“Though in this expectation disappointed, we,” &c. p. 45.—These extracts are sufficient, to point out the fault, which we wished to mark distinctly, both because the faults of a great man are apt to be imitated, and because we have, in this case, an illustration of the tendency of extemporaneous speaking to corrupt the style, unless it is kept pure by frequent writing, and familiarity with the best models.

Dr. Staughton’s sermons were remarkable for the ingenuity and clearness of their divisions. He usually adopted the *textual mode*, and his division took its shape from the text. His rich invention was displayed, in stating the subject in a striking and novel, yet natural division, which gratified the imagination, and awakened the

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\* It may be remarked here, that the phrase, “*had hoped to have died*,” though this construction is found in good writers, is ungrammatical.

curiosity of the hearer, while it enabled the preacher to illustrate and enforce the subject with great effect. Here was one secret of the originality and variety of his sermons. Every sermon took its peculiar form from the text, which was so interwoven with the discourse, that it would have been impossible to preach the same sermon with another text. In his opinion, that is not a good sermon, which can be preached equally well, from several texts. His sermons had a distinct individuality, and each discourse was a complete exposition of the text. The sermon and the text became inseparably associated with each other in the mind of the hearer. It is true, that the Doctor sometimes displayed too much ingenuity in the structure of his sermons. The mind was attracted to the admirable skill of the preacher, rather than to the truth and importance of the theme. We should be pleased to present a few specimens of his divisions; but we have already occupied too much space.

Dr. Staughton was accustomed to announce the main divisions, at the commencement of his discourse. He believed, that this measure conduces much to the usefulness of a sermon, by making it better understood and remembered. Though Robert Hall and Fenelon, and some others, have disapproved this practice, yet we are confident, that it is the best one; and that those sermons are the most useful to a common audience, in which the method is very clear, and that method is stated at the commencement. The pulpit essay, in which there are no distinct points, to strike the mind, and assist the memory, may be eloquent, learned, and logical, but it is usually uninteresting to the majority of hearers. They do not follow the speaker. His method is not sufficiently obvious. They soon lose the connection. They hear without interest, and they cannot remember what they have not understood.

We wish to add, that Dr. Staughton's sermons were remarkably *evangelical*. Christ crucified was his grand theme. At whatever point in the circumference of the great circle of truth he took his position, he always directed the eye of the hearer to Christ, the glorious centre. No dry, obscure, knotty, metaphysical questions were allowed to waste his time, and perplex the minds of the hearers. No unprofitable disquisitions about ability or inability were heard in his pulpit. He proclaimed the Gospel, as the primitive preachers proclaimed it, and, with all the arguments which the word of God supplies, he urged and besought men to repent and believe. His sermons were full of scriptural quotations, selected and applied with great effect. We have never seen a preacher, who quoted scripture so copiously and at the same time so skilfully, as he did. We have seen the Bible in his pulpit almost worn out, by abundant use in referring to passages. His illustrations, too, were drawn, principally, from the scriptures. It was wonderful to observe, how he made the histories of Abraham, and David, and Paul, and other ancient saints, supply him with apposite illustrations, which struck the hearer as entirely new.

In closing this article—which we must do, though the subject

tempts us to forget both space and time—we may, we trust, without offence, express our strong regret, that Dr. Staughton did not continue, till his death, a pastor and a preacher. The pulpit, we repeat, was his appropriate place. Preaching was his delight and his glory. In any other sphere, though he surpassed common men, yet he had some superiors. But we have never seen the man, who appeared to us to possess, in an equal degree, the qualities of an accomplished preacher. We have heard, from other ministers, occasional sermons more profound, and more adapted to task and delight a highly cultivated mind, than the discourses of Dr. Staughton; but no preacher ever made us feel, as he did, what a powerful and glorious instrument the pulpit is; or made us so fully understand the feelings of Paul, when he rejoiced, that to him the grace was given, that he should preach among the nations the unsearchable riches of Christ.

But it is in vain now to utter regrets. He is gone to his rest. A great man has fallen among us. His memory is precious. Hundreds, whom he was the instrument of turning to righteousness, still live to call him blessed. Many of our best ministers are now preaching the Gospel, whom he assisted to prepare for their labors. The distant heathen have been glad for him. We end, as we began, by saying, that the history of the American Baptists must forever bear on one of its brightest pages, the name of STAUGHTON.

### SINCE O'ER THY FOOTSTOOL.

*From the Journal of the Institute at Flushing.*

Since o'er thy footstool here below,  
Such radiant gems are strown,  
O what magnificence must glow,  
My God, about thy throne !  
So brilliant here these drops of light,  
There the full ocean rolls how bright !

If night's blue curtain of the sky,  
With thousand stars inwrought,  
Hung like a royal canopy,  
With glittering diamonds fraught,  
Be, LORD, thy temple's outer veil,  
What splendor at thy shrine must dwell ?

The dazzling sun at noontide hour,  
Forth from his flaming vase,  
Flinging o'er earth the golden shower,  
Till vale and mountain blaze,  
But shows, O LORD, one beam of thine :  
What, then, the day where thou dost shine !

Ah, how shall these dim eyes endure  
That noon of living rays,  
Or how my spirit so impure,  
Upon thy glory gaze !  
Anoint, O LORD, anoint my sight,  
And robe me for that world of light.

## LITERARY NOTICES.

MEMOIR OF GEORGE DANA BOARDMAN, late *Missionary to Burmah*, containing much intelligence relative to the Burman Mission. By ALONZO KING, Minister of the Gospel in Northborough, Mass. Boston: LINCOLN, EDMANDS and Co. 1834. pp. 320. 12mo.

We congratulate our readers on the publication of this long expected volume. Its appearance has been delayed only to enrich it with materials that have but recently arrived from Burmah. It is now issued in the beautiful style for which the press of Lincoln and Edmands has been so long distinguished. It is also embellished with an accurate likeness of Ko Chet-thing, the Karen teacher and convert, now in company with Mr. Wade.

The elevated Christian character of Mr. Boardman; the rich materials supplied by his brief but bright career as a missionary to the heathen, and the affecting triumph of its close; the connected events of the Burman Mission here embodied; the interest still felt for his surviving companion, laboring on in her loneliness at Tavoy, with chastened but unquenched zeal for the salvation of heathen souls; will, of themselves, secure this volume a wide circulation. But when we add that Mr. King, in the execution of the task assigned him, has fulfilled the functions of a biographer with a felicity and faithfulness which will not suffer even by comparison with the Memoirs of Dr. Staughton, Roger Williams and Mrs. Judson, we are persuaded that the public will be eager to possess and peruse this invaluable memorial of one who may not inappropriately be called "The Apostle of the Karens." We hope to give a more extended notice of the work hereafter.

MENTAL CULTURE; or the Means of Developing the Human Faculties. By J. L. LEVISON. Boston: ALLEN & TICKNOR. 1834. pp. 264. 12mo.

We know nothing of the author of this volume, except what is found in its contents. But we joyfully hail him as an able helper in the great cause of family and school education. His views are based on the physiology of the human mind and its appropriate organs, commonly called phrenology. He traces the harmony of these views with the most elevated principles of morality and religion, and refutes the charge of a tendency to Materialism and Fatalism.

Eight chapters of the work before us, are occupied with a description of the mental faculties, with their fundamental uses and abuses, and the real causes of

the failures so common in education; the remaining six develope the mode of treating the various propensities of human nature manifested in childhood and youth, with the best promise of success. He lays down here some maxims which seem to us of the soundest character and highest importance, and which, it is to be regretted, are not more generally known, and acted on by parents and educators of the young.

Into the details of religious instruction Mr. Levison does not enter, though, in general terms, he strongly insists upon the necessity of religion as a fundamental want of the human soul. Some of his views respecting Emulation, Rewards, and Corporeal Punishments, appear to us to require qualification. We are not prepared to believe it will do to discard them altogether, though we cordially agree with Mr. Levison that they are used far too frequently, without due proportion, or Christian discretion. His remarks on the Means of preventing Anger, Pugnacity, Evasion, Slyness, Cunning, Pride, Vanity, &c., in children, appear to us excellent. If the work is defective in any thing, it is in not looking at the *Rationale of Moral Culture* more through the peculiar and heavenly light of Christianity.

A GUIDE TO THE STUDY OF MORAL EVIDENCE, or of that species of reasoning which relates to matters of faith and practice. By REV. JAMES EDWARD GAMBIER, Eng. With Illustrative Notes, being an application of the principles of the science to the Divine Origin of the Christian Religion. By JOSEPH A. WARNE, A. M. To which is prefixed an Introductory Essay on Moral Reasoning. By WILLIAM HAGUE, A. M. Boston: JAMES LORING. 1834. 18mo. pp. 246.

A book we have long wished to see in an American edition. The value of the original work, already a classic on the subject of which it treats, to a Christian mind is greatly enhanced by the labors of the Editor, and by the admirable Introductory Essay of the Rev. Mr. Hague. It cannot be too widely circulated, or too diligently studied.

OBSERVATIONS ON THE HISTORY AND EVIDENCE OF THE RESURRECTION OF JESUS CHRIST. By GILBERT WEST, Esq. With a brief Memoir of the Author. Boston: JAMES LORING. 1834. pp. 256. 18mo.

A beautiful reprint, in a neat and portable form of a standard work. The cir-

culation of it among young men of inquisitive minds, where there is no unholy bias, must be admirably adapted to counteract skeptical cavils. Infidelity has never been able to frame even a specious answer to it. It is distinguished for close observation, original remark, extensive learning, sound sense, strict logic, and a most benevolent candor. The style is full of frankness, ease, and spirit. We shall hope well for the cause of truth in our country, if such works as these are properly valued.

**THE CORNER STONE,** or a Familiar Illustration of the Principles of Christian Truth. By JACOB ABBOTT, Author of the Young Christian, The Teacher, &c. Boston: WILLIAM PEIRCE. 1834. pp. 360. 12mo.

This book is designed to be a counterpart of "The Young Christian;" *that* illustrating the elements of what an Apostle styles "repentance toward God," and *this* the elements of "faith toward our Lord Jesus Christ." The plan of this work, like the former, is eminently original, and, with some minor exceptions, is, perhaps, equally well executed. Christ, as the great corner stone in the edifice of salvation, is familiarly, yet freshly presented as the **GREAT MORAL MANIFESTATION OF THE DIVINITY** to us. Then follow a view of his **PERSONAL CHARACTER**; his **VIEWS OF RELIGIOUS DUTY**, of the general **CONDUCT OF MANKIND**, **ITS CONSEQUENCES**, and the **Principles** on which these consequences can be averted by **PARDON**; the scenes of the **LAST SUPPER** and at the **CRUCIFIXION**; and lastly, the **PARTING COMMAND** and **PARTING PROMISE** of the ascending Saviour.

Bating some little excess of abstraction in the first chapter, and of laxity respecting divine institutions in the seventh, this is one of the best books to convey clear, elementary ideas of the Gospel, that ever fell into our hands, and bids fair to become equally successful with the Young Christian itself—beyond doubt the most popular religious book of the day. In attractiveness of method, style, statement, and illustration, it finely exemplifies the poet's maxim, *utile cum dulce*, beautifully blending the delightful with the useful. More may be learned from its Table of Contents, than from the perusal of many huge tomes of antiquated theology.

Whether Mr. Abbott's fascinating mode of exhibiting divine truth will enable him

to escape "the offence of the cross," so often spoken of by its first preachers, remains to be seen. We presume he has made up his mind to encounter distrust and opposition in some quarters; and that while he aims to lay the foundation of human hope, as a wise master builder, he will not be disappointed, however he may be grieved, to find that even as skilfully as it is laid by the grace given to him of God, "The Corner Stone" will be to many a *stone of stumbling, and a rock of offence*. God grant that these cases among his numerous readers may be few!

**ADDRESS BEFORE THE ANTI-SLAVERY SOCIETY, OF SALEM AND VICINITY,** in the South Meeting-House in Salem, Feb. 24, 1834. By CYRUS Pitt GROSVENOR. Salem: W. & S. B. IVES, Observer Press, 1834. pp. 48. 8vo.

An able and discriminating view of a subject of great and growing interest. It has all the author's usual power and pungency, with unusual richness of illustration, and many passages of thrilling and subduing pathos. The generous spirit of liberty, civil and Christian liberty, the joint offspring of justice, philanthropy and piety, warms every argument, throbs in every line, and triumphs over every objection. It would do honor to Patrick Henry.

The Constitution of this Society claims "the immediate, simultaneous emancipation, with a view to their employment as hired laborers, of all the slaves in the Union." May God speed the right!

**THE DEATH OF EMINENT MEN A PUBLIC CALAMITY.** A discourse in reference to the decease of the late Governor of Illinois, NINIAN EDWARDS, with a sketch of his Life and Character. By J. M. PECK. Rock Spring: Ashford Smith. 1834. pp. 20. 8vo.

This discourse is founded on Ezek. 19: 12, *Her strong rods were broken and withered*. It illustrates in a happy manner the qualities which constitute able public men—talent, cultivation, self-government, magnanimity, firmness and patriotism; and thence infers the greatness of the calamity when they are removed. It contains a powerful appeal to young men, founded on the early life, and subsequent character of Governor Edwards. It is written with much vigor, and is eminently adapted to do good, especially in the young and growing State where its author resides.

# MISSIONARY REGISTER.

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Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

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## Burmah.

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### Interesting News from Burmah.

AVA.

#### MR. KINCAID'S JOURNAL.

June 20, 1833. For 20 days past we have had visitors every day. All ask for books, and appear anxious to know something of the Christian religion. Some of the books distributed in Rangoon have found their way to Ava, and the neighboring towns : these books have awakened curiosity, so much so that it is evidently a subject of conversation among all classes of society. What will be the result of giving books and preaching publicly in this city, cannot now be known.

#### *First Communion at Ava.*

July 6. Had a meeting this evening, preparatory to the communion. We feel in some measure to glorify God for his distinguishing mercy—we see the worthlessness of idolatry—we know God and Jesus Christ the only Saviour.

7. At our morning worship we had 12 persons. During the whole day we had preaching in the verandah. Our hearers were Burmans, Kathays, Shans, Chinese, Hindoos, and Persians. At candle-lighting we sat down to the Lord's table, the whole number being 9. One old man has spent the whole day with us, reading and conversing. I consider

his case rather interesting. From our first arrival in Ava, he has been a frequent visitor. Lately, we feel a little encouraged to hope that the Spirit of God is teaching him the way of life.

#### *Crowds of Visitors.*

14. During the past week we have had crowds of visitors—on Saturday not less than 200 called at the house. Several Burman officers have called : if they were spies, which I am inclined to think, they were well calculated for the business. They professed great anxiety to know more of Geography and Astronomy, but had no wish to investigate the subject of religion. I should judge that one thousand persons had been at the house during 8 days now past, but three men have been real champions of Boodhism.

17. Visitors call as usual. Sometimes the crowd is so great in the verandah that I fear the Government will become alarmed, and put a stop to our labors. It is true the cause is God's, and in due time must prosper : the great question is, What is the most prudent course to pursue. It is impossible to remain inactive ; we cannot but declare the things which we have seen and heard. The miseries and darkness of these thousands loudly cry for us to preach the word of God with all boldness. One man called to-day, who lives about 2 miles from the city. He sought an

opportunity of conversing with me when no other person could hear. He said, "I have been here twice before ; I listened to the preaching, got two little books, and have read them over and over. I believe in God, I believe in these books, and now I wish to read some of the large books." I gave him every part of the New Testament, except Matthew and Mark, of these I have not one copy on hand.

18. *Ko Shoon* and *Ko San-lone* as usual have preached to multitudes in the zayats on the southwest side of the city : many of our inquirers at the house come from that part of the city. This evening they report some interesting cases. These facts encourage us to go on sowing the seed, and praying the Lord of the harvest to send down the former and the latter rain.

*Stupidity of the Burman Priests.*

20. We have had about fifty priests at the house to-day. Among these was a lad about 10 years old, to whom I gave a catechism. He refused it, saying, "I want a large book." If I go to your monastery and ask, said I, will you give me a large book? "If they were mine I would, but the books belong to the bishop," he replied. I said, What do you worship? "A god." Where is he? "In the monastery." And what is the god made of? "Stone." Do you worship the bishop too? "Yes." And which is the most excellent the stone, or the bishop? "They are both alike." I mention this conversation, because it is a specimen of the great mass of the priesthood. They are a class of people secluded from the business of the world, and, save their morning excursions after rice, they lounge and sleep the whole 24 hours. It is an enormous idea that they are a learned class of Burmans. As a general thing, they are the most proud, stupid and ignorant class of people in the empire.

*Burman Ideas of the Future State.*

22. Several persons from Ummerapoora called, as they said, to in-

vestigate the new religion. After conversation began, it appeared that their object was to defend their own tradition. They could not conceive a state of existence free from change ; therefore *nigban* or annihilation is the dearest object of their desires. I took occasion to inquire minutely into their views of *nigban*, whether it is an eternal sleep, or whether it was a cessation of all existence, that is, truly annihilation. They said that the highest *nat* country, the most blissful state of existence, though it continued through almost immeasurable ages, was still to end, and the being who had been for countless ages enjoying the bliss and glory of that exalted state was subject to four evils inseparably connected with the whirlpool of transmigration, poverty, sickness, old age, and death. Existence therefore is an evil, and annihilation is the greatest good. How dark, how cheerless the prospect of the heathen!

Ummerapoora is a large city about 5 miles to the east of Ava. It contains a large population of Burmans, besides great numbers of Chinese, Kathays, and Shans.

*Feelings of five Young Priests.*

24. Among the many that have called to-day were five young priests, who said, for 20 days they had been reading our books, and were convinced that the religion was true : they were resolved therefore to throw off the yellow cloth as soon as Lent was over, as no one in the time of Lent can lay aside his priestly office with safety to himself. That these young men are sincere, I do not doubt, yet I have little expectation that they will find sufficient courage to take this step.

25. A man, who has been a frequent visiter formerly, but for several days past has not been seen, to-day made his appearance, and gratified us much by declaring his belief in Christ. We hope he is taught by the Spirit of God. Great numbers who have read our books will acknowledge that idolatry is absurd, and that there is an Eternal God, who

ought to be worshipped; yet when Christ and the resurrection is preached, some ridicule, and others become offended.

*The anxious Dream.*

27. Two interesting young men, who have appeared for some days past to drink down the truth, called this morning greatly agitated in mind. One of them dreamed that he and his companion saw the 12 apostles in shining raiment; they spoke of heaven in unutterable language, and then bid them enter the broad stream of water that lay before them, and pass to the opposite side. They both entered the river greatly terrified on account of the waves and alligators: also the river was so wide that they could only just descry the opposite shore. Having entered the river, in an instant they were on the opposite side, in a country for beauty and glory that exceeded all description.

*Increasing interest in Ava.*

August 2. A *tha-tay* (or rich man) so called by the Burmans, called on me this morning. He lives at Sagaing, on the opposite side of the river, and was a particular friend of Dr. Price. He says he shall call on me often, and if I will consent to live on the opposite side of the river, he will give me a large compound. I told him I had but one reason for staying in Ava,—by staying here I shall probably have ten times the number of people to preach to. At Sagaing, I could have a more cool, airy place and be away from those rude, insolent fellows, who follow government men. People are continually begging for the *Balance* and *Investigator*. When they have inquired why I refuse these books, I have frankly told them, that these books show that Gaudama was no god, and that the *Bedagat*, is a fable; therefore if I give them to the people, government men will be offended. So that I may not offend the great rulers, I give only the sacred Scriptures.

The anxiety to see and read these

books, is increasing, and my men have just confessed, that, unbeknown to me, they have given away some. Several government men have sent to me for these books. Prince *Me-hara* says he shall undertake to answer the Balance!

*A Royal Secretary.*

4. One of the royal Secretaries called this evening, sat about 2 hours, and asked many questions about various countries; but when ever I brought up the subject of religion, he remained silent. Whether he felt entirely indifferent, or was afraid his followers, or some one among them, would report evil against him, I cannot say. He begged a map of me, and I offered him a book with it; however he handed the book back, without even an apology for doing so.

5. The Secretary who was with me last evening, sent two of his men to-day for a book. We have had crowds in the verandah; the greater number have been priests, and there has been much disputing. Oh! when will the darkness be past, and the true light shine. Sometimes I hope a little light is breaking in upon the deep gloom.

This evening I had the pleasure of welcoming a parcel from America. How gratifying to hear from dear and distant friends, and to learn that the work of the Lord is prospering in all parts of the Union.

*The Rich Man of Sagaing.*

6. The rich man from Sagaing made me an early call. Our conversation was all on religion. He believes in the eternal God, but is entirely ignorant of the *way of life*. Consequently, I explained the nature and demerit of sin, and then inquired who can save us from an eternal hell? The friendly old man then said, Who can save us? After reading and explaining a long time about Christ, I said, Besides Christ there is no Saviour, and all who believe in him, casting away their traditions, will be saved, and the fear of death will be taken away, and they will go to hea-

ven, where they will see no more sorrow forever. The old man replied, "My mind is very dark." There is something lovely in this man, and yet his heart appears to be untouched.

13. Preparatory to the Lord's day, we had a prayer meeting this evening. *Ko Shoon* and *Ko San-lone* appeared to feel more while praying for the Burmans, Talings, Kathays and Karens, than I have ever witnessed in them before. Lately they have become more bold and direct in their preaching, and I trust they are destined to be useful among their countrymen.

15. Great numbers in the verandah to-day. Most of them listened and not a few commended what they heard, but some have disputed violently. Among the opposers was a young priest who used all the bitter and cruel language he could bring to his aid. He said I was a deceiver, an emissary of the English,—that my teaching was heresy, and none but fools would believe it.

21. Lord's day. Three persons who have called frequently for a month past, attended worship to-day, and one of them called again, and listened to the evening services. During the past week, I think we have had more than a thousand visitors at the house.

#### *Visit to Prince Me-ha-ra.*

22. Some time since, the *Me-ha-ra* Prince sent two men and gave me an invitation to his house. I called on him, and was treated with much kindness. He can read English, but cannot converse in the English language. I gave him a small volume on the elements of Astronomy and Botany. He asked me if the language was plain. When told it was, he said he should be pleased with the book. I then gave him the Epistles, including Revelations, in Burman. Seeing it was Burman, he asked what the book taught. I told him it was the word of the eternal God, and that it taught the way to be saved from hell. After considerable conversation, he inquired, "What

is the greatest commandment according to this book, and what is a person to do to please God?" I replied he is to love God with all his heart, and love his neighbor as himself. "Can any one do this? it is very hard, I think." This led me to speak of Christ, and the necessity of believing in him. To all he listened, but I think without understanding it at all. He invited me to call often, for he wished to hear much on this subject, as well as on many others.

#### *Ummerapoora.*

23. Visited Ummerapoora, which was formerly the capital of the empire. It is 5 or 6 miles to the east of Ava, is pleasantly located, and I should think the population to be nearly as large as Ava. I called on the Governor, and though I took no present, which is contrary to custom, yet he treated me very kindly.

Here are great numbers of Chinese and many thousands of Kathays. Whole streets are filled with their shops. Among other curiosities was a bell of an amazing size; 25 or 30 persons could sit under it, completely shaded from the burning sun. The Governor gave me an account of the manner in which it was cast.

I had about 60 tracts, they all went off quick, and I regretted not having more. This is a delightful place for a missionary station, and I hope the time is not distant when we will be able to occupy it in the name of the King of Kings.

#### *Discouragements.*

26. A man called to-day, and gave us convincing evidence of human depravity. If we had robbed him, he could not have abused us more; but what made his case peculiar, he had for about four weeks been a constant visiter, had read nearly the whole Testament, and all the tracts, professed to believe the gospel, and we began to think he was near the kingdom of God. To-day he disputed, reviled, and blasphemed. Amidst such discouraging events, it is consoling to reflect that the day of God's power will come.

31. For several days past I have been oppressed with a burning fever, attended with acute pain in the head. To-day it has left me, and in 2 or 3 days I hope to be at my work as usual. The heat exceeds anything I have before felt in India. For three months there has been but one fall of rain that has moistened the ground.

*The King's opinion of Mr. Judson.*

Sept. 2. Visited the Governor of the north gate of the palace this evening. I have been at his house, and had some acquaintance with him before; but this evening he talked much about Mr. and Mrs. Judson, showed me the books they gave him, and the room they occupied after being released from prison. Some time ago, he told me that the king had inquired where Mr. Judson was, and when told that he was in Maulmein, he said, "Why does he not come here? He is a good man, and would, if he was here, teach and discipline my ministers, and make better men of them." I am quite convinced that when bro. Judson was requested to leave Prome, it was just a trick of two or three of the ministers, and that the king knew nothing about it. After I had been in Ava 15 or 20 days, one of the *Woon-gees* delivered me a pretended order from the king, that *I was to preach no more to the people, and give no more books*. I went home oppressed, not knowing what course to pursue; and while reflecting on what course I ought to pursue, a number of Burmans came in, asked for books, and said they wished to hear about God. I gave them books, and while in conversation with them, I felt it was my duty to go on in the work, and leave the result to Him, whose cause I had come to advocate.

The next day an *At-wen-Woon* declared it was no order from the king. Now the *Woon-gee* denies having delivered that message as the order of the king. He says it was only his personal advice. I have acted openly from the first, in order to ascertain the designs of Government towards

the mission. I have repeatedly told government men that our duty was to turn all men from idols, to worship the living God. So far I feel that God has prospered our way, and bids us be of good courage.

*Encouragements.*

7. On Monday morning, I despatched *Ko Shoon* and *Ko San-lone* for Ummerapoora. They returned in the evening, full of hope that good is to be done in that city. Great numbers listened, and they were not molested by government men. One man who took them into his house, and listened all the time, has followed them to Ava to get more books.

I think of putting up a small zayat in that city, so that we may have preaching there 2 or 3 days in a week. We have had a good attendance in the verandah through the week, but nothing particularly new has occurred.

9. Two young men, from a district a little to the west of *Toung Oo*, called early this morning to get a few books. Their father had got the View, in Rangoon; several of the neighbors had copied it upon palm leaf; the head man of a Karen village who could read Burman, procured a copy, and the villagers frequently assemble to hear it read. I gave them four tracts and an exhortation to worship God who made heaven and earth.

14. A respectable Burman who has been an inquirer for the last 2 months, called to day to have private conversation. After hearing him some time, I said, Have you courage to become a disciple of Christ? He said, his wife was opposed to his embracing the new religion; but for several days past, his mind had been greatly distressed, and he had thrown away all his former religion. However, he said, before I become a disciple, I want some books for 8 or 10 relations, whom I think will become disciples.

18. The man mentioned above called again to-day, and staid a long time. He says he believes in Christ with all his heart, and wishes to be-

come a disciple. I cannot doubt his sincerity; but to come out and be baptized, and then publicly renounce the religion of his king and country, requires a strength of faith which I fear he does not possess. However, in the days of the Apostles, *faith* triumphed over threats and fears of death—why ought we not to expect a return of the same faith?

*The Governor of the Palace.*

21. Having been repeatedly invited, I called this evening on the *Meen Woon* (Governor of the king's house.) He said he was an old man, and I was a young man, nevertheless he wished to listen to what I had to say in favor of a new religion. I said, in the first place, we must all acknowledge that there is a true God, and that there is a true religion—that all other gods, and all other religions are false.

He said, "Yes, this is true, and if all nations were right, they would worship the same God, and walk in the same law; but it is evening, and we cannot reason much to-night: you must come early, take tea with me, and we will look attentively into this subject. Give me your book to read, and I will give you any of the Burman books you wish." Very well, I said; before long I will call, and let us seek after true light, else we cannot know God.—The old man and his lady had much to say about Mr. and Mrs. Judson, called them their relatives, and spoke very feelingly of their sufferings during the war.

22. Prince *Me-ha-ra* sent his principal secretary for a couple of books. After receiving them, the secretary begged a book for himself, at the same time saying, "I do not believe in idols; I believe in God, who made all things."

25. One of the king's doctors and his lady called about noon, and staid till near evening. The Dr. said he was permitted to approach the golden feet, and the golden eye had mercifully looked upon him. After exhausting himself in eulogizing the King, Queen, and all the members of the royal family, I gave him St. John's Epistles to read. After read-

ing about an hour, he said, "This is wonderful. Have any Burmans become disciples?" Yes. "How many?" It is impossible to say, they are scattered in different parts of the country, and the number is increasing every year. "How many books do you give away in a day?" We keep no account. "How do you live here; does the king give you rice and clothes?" No; my friends in America, who love God, and desire the Burmans to be saved from hell, give me my rice and clothes, that I may stay here and preach to the people.

*Requests for Baptism.*

27. Mah Nwa Oo, wife of Ko Thla, has asked for baptism. She is about 40 years of age, of a mild and gentle disposition, and a person of good natural parts. She says—"I know it is the true religion, because it takes away my pride, and makes me feel like a little child."

The man mentioned on the 14th has come forward and asked for baptism, but he wishes to be baptized in the night. I said, Are you afraid to advocate the cause of Christ? "No, I am not afraid; but my family is afraid."

29. Lord's day morning. Had 14 at worship, and in the evening 13. Several of our old inquirers have called to-day, but they appear to be at a stand. They profess to believe, and there they remain, not daring to take another step. This is one source of discouragement, and not one of the least, while laboring among the heathen. We are often distressed to see those whom we thought were about entering the kingdom, suddenly halt, as if alarmed at their own situation. They have too much light to go back, and not faith sufficient to go forward.

October 1. The man mentioned on the 27th, called, accompanied by his wife. This is the second female that has come expressly for the purpose of hearing the gospel. We hope the gospel may find its way to her heart.

The female mind is awfully degraded in Ava. From infancy, they

are taught to consider themselves incapable of mental improvement, and as peculiarly vile in their nature ; the higher classes spend their time in eating, drinking, and lounging upon their couches, surrounded by attendants, while the lower classes spend their time in procuring support for their families. It is rather considered disgraceful for a female to be able to read. They say it renders her unamiable, by giving her too much consequence in her own estimation, and that she is invariably a scold.

6. Lord's day morning. Had 11 at worship. After services, one of our inquirers, of whom I have before spoken, made many inquiries about baptism. He wanted to know if he could not be a disciple of Christ without receiving baptism. I repeated the command, "Repent, and be baptized, every one of you, in the name of Jesus Christ, and ye shall receive the remission of your sins." Furthermore, he that will be a disciple of Christ, must obey Christ. He said, "I wish to be baptized, but I will put it off for a few days." This man gives very satisfactory evidence that he is born of God, and I think before long he will enter by the door into the visible kingdom of our Lord Jesus. His renunciation of heathenism and all its practices, is notorious through that part of the city where he lives. Perhaps this fact has a tendency to terrify him.

10. Prince *Me-ha-ra* sent for me to visit him, if I could, in the evening. Accordingly I called: his lady was with him, and they were both very sociable—urged me to try and get on a printing-press, and printer,—said it would make me more contented to live in Ava, and that I must not be discouraged because I lived in so poor a house—that after a little time I would be able to get a piece of ground, and build a good house. He then gave me the *Ya-za-wen*, or history of the kings of Burmah.

#### *The First Baptism.*

13. Lord's day.—After a short discourse, we examined *Mah Nwa Oo*. When asked why she wished to be

baptized, she said, it was the appointed road for those who worshipped God. I asked her if she had found the way of life : she said, "Yes, Christ on the cross opened the way of life."

We immediately repaired to the Irrawaddy, knelt down upon its shore, and lifted up our hearts in thanksgiving to Almighty God for the tokens of his divine favor. *Mah Nwa Oo* was then buried beneath the wave, in obedience to her Saviour's will. How strikingly solemn this hour ! How holy is this place ! These waters, that have for ages been echoing the song of heathen worshippers, now listen to the voice of prayer rising to the throne of the Eternal. The spire of the royal palace gleams over our heads, and the walls of the golden city fling their shadow upon the waters; but we heed it not. The King eternal, immortal, invisible, and only wise God our Saviour, has bid us plant his banners here. If God be for us, who can be against us. Several of the heathen were spectators of this scene ; but no one offered the least insult in word or in action. Not a breath was heard but the voice of prayer, and the words of the divine commission.

We hope this may be the commencement of good days in Ava. Let waters break forth in this desert ; let the wilderness blossom ; let the Lord's house be established on the top of these mountains !

#### *Interesting Conversion of a Boodhist Preacher.*

19. On account of some trifling alarm, we have not had so great a number of visitors as formerly ; yet we have had some inquirers who appear well. I trust the light is steadily advancing. Six persons at prayer meeting this evening : at the close, *Moung Kay* (whose name I have not mentioned before) renewed his request for baptism. His mind is clear ; Jesus Christ is the only Saviour, and to him he is determined to devote the remnant of his days.

20. Lord's day. After morning

services we repaired to the waters of the Irrawaddy, prayed for the coming down of the Holy Spirit on all the towns and villages of Burmah, where the gospel is preached, that those who have become disciples of Christ might be filled with the Holy Ghost, and go forth messengers of salvation to their perishing countrymen. I then led Moung Kay down into the water, and baptized him! O Eternal Father! O benignant Son! O Almighty Spirit! Fountain of Life, of Light, of Holiness! Record thy Name here. Let idolatry cease. Let the cross of Jesus triumph. How wonderful is the goodness of God! This man, four months ago, was one of the most popular preachers of Boodhism in the royal city. The sacred books are as familiar to him as every day subjects are to the common people. The first time this man ever heard the gospel was from Ko Shoon and Ko San-lone, in the latter part of June. I sent them into the south part of the city, to occupy a large zayat in which great numbers of people were wont to resort during the day. They found Moung Kay explaining the sacred Pali to a large assembly of venerable old men. These brethren sat down, and listened till a favorable opportunity offered to speak. They then said to the preacher, Have you heard that there is a God Eternal, who is not, and never was, subject to any of the infirmities of men? "No." There is such a God, and his sacred word is in Burmah. They then read the Catechism and most of the View. The truth pierced his heart. He asked for a book. The fifth day after he threw away his beads; forsook the pagodas; refused to bow to idols, and made no offerings to priests. He read incessantly till the New Testament was gone through, and all the tracts. From the first, the mediation of Christ affected his heart. During one of his visits to me about 6 weeks ago, he said, "How shall I know that I have a new heart?" I replied, when you love Christ, his word, and his people; when you love holiness, and hate

idolatry and all sin; when you feel all this, you may know that you have a *new heart*. After waiting a long time, he said, "I think I have a new heart; I see every thing differently from what I formerly did; every thing is so new that I can hardly sleep or eat."

He is considered one of the most learned men in Ava, and his conversion to Christianity is known extensively over that part of the city where he resides. He is 44 years old, possesses a clear, discriminating mind, and I trust he is destined to be a herald of light over the breadth of this dark empire.

25. The *Me-ha-ra* Prince sent a man to invite me to his house. I called just at evening, and staid an hour; but others coming in, had only a little desultory conversation, as he appears very timid and cautious when his countrymen are listening. He appears to be a very amiable man, and in knowledge is ahead of all other Burmans. He has broken the chains which bind fast the Burman mind, and has learned to think as an independent man.

27. Lord's day, after preaching morning and evening, we sat down to the Lord's table; May Nwa Oo, and Moung Kay for the first time received the communion. They are young disciples, but they appear well. May they grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and hereafter be found among the ransomed in heaven.

28. One of the Princes sent to me to-day for the Globes. I sent him one map well shaded and colored. He was much pleased with it, and sent word he would be happy to render me any favor in his power. I have not, as yet, asked the smallest favor of any government man, except permission to rent a house. The only favor I now ask is to be let alone.

#### *Preparation for Mr. Cutler.*

30. Having received letters from bro. Cutler stating that he is on his way to join us in Ava, I have just procured a house having five rooms.

I think it will be quite comfortable for two families. It seems a most kind providence that I have been able to procure this house. It is the only one in the city that combines any thing like safety and comfort. For the last 6 or 7 years, this house has been occupied by an English merchant, and it is only fifteen days since he left it.

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**MR. KINCAID'S LETTER.**

TO REV. DR. BOLLES.

*Ava, Oct. 27, 1833.*

My dear Sir,

Major Burney, the English ambassador to the court of Ava, has just informed me that he is about to send despatches over land to Bengal, and will forward any packet which I may wish to send to America. I therefore embrace the present safe opportunity to send you the preceding extracts from my journal. I have just received Magazines, and some other publications, being the first that I have seen for 8 months. Truly the cause of God is prospering in America, beyond anything that was known in former days. I have dispatched a small boat with 7 men, to meet bro. Cutter, if possible, before he reaches Prome, to assist him in getting up the river, and to afford protection from the pirates, who are now swarming on every part of the Irrawaddy. The whole country above Prome is in a starving condition and thousands of the miserable inhabitants have turned to robbery and murder. I have written to bro. Cutter, giving him directions how to proceed, and the men I have sent understand the river well: they will be a guard by day, and stand sentry by night. We hope, in 15 or 20 days, to bid them a cordial welcome to Ava. I have nothing particular to mention, but what is embodied in this journal. We have commenced a school, have 6 boys, who are doing very well—three others are offered, but have not yet been received. It seems most prudent to move cautiously at first in reference to schools, as it infringes directly on the acknowledged prerogative of the priesthood.

I have just received letters from Rangoon, Maulmein, and Tavoy. All were well except bro. Judson; he was laid up with a lame arm, but hopes were entertained that he was getting better.

You are doubtless anxious to know if there is a prospect that the mission will become permanent in Ava. To me the prospect appears encouraging, and should we be permitted to remain and prosecute our labors unmolested by any direct order of Government, for one or two years, it is quite certain the mission will triumph. It strikes me, we ought to leave all in the hands of God, and labor unceasingly while the door is open. There never was a time, perhaps, when there was more encouragement to make vigorous exertions in the heart of Burmah than at the present. By every opportunity I shall let you know the state of things here. I wish to be remembered affectionately to the members of the Board, and to all Christian friends; and at the same time beg an interest in your prayers, that we may labor faithfully, and that the hearts of the heathen may be opened to receive the word of God.

Yours, ever affectionately,  
E. KINCAID.

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**Good News from Tavoy.****MR. MASON'S LETTER.**

*Tavoy, October 9th, 1833.*

Dear Sir,

The regular routine of duties in which I have been engaged, affords little variety of circumstance, and necessarily induces me to be brief.

**English Department.**

My services with the English congregation have been the same as mentioned in my last journal, and I have had the pleasure of baptizing two more Europeans,—one on Sept. 11, and another Oct. 2. It has given me much pleasure, in the loneliness to which I have been left by the Board and my brethren, to find the Lord raising me up brethren, where I least expected them, who give un-

equivocal token of their love and desire to further to the full extent in their power the extension of Christianity among the heathen. One member of the congregation has gratuitously given his own superintendence and the labor of his men, to making a plough for the Karens, and has taken charge of two Karen boys, who are learning to work in iron under his direction. A member of my church yesterday presented me thirty rupees accompanied by the following note.

"Thirty rupees, to be appropriated to the church of God, in any way that may appear most advantageous. From one who wishes to promote the cause of Christianity."

*Karens.*

My services in this department have necessarily been confined to the school. The boys have made good progress, having learned to read with fluency, and have made themselves masters of the Geography, with the map of the world. The want of books has been supplied by Moung Sha Too, the Karen native Assistant, whose translations after being corrected a little in point of idiom, are, usually, very good. He has translated several tracts, many portions of scripture, and has made considerable progress in translating the Digest of scripture by bro. Boardman. My greatest difficulty has been in providing a sufficient number of copies for use. Moung Shwa H'meng has been employed a part of the day in copying; but the increase of listeners in the zayat latterly, makes me reluctant to employ him longer in this way.

On the Sabbath, Mrs. Mason has conducted a Sabbath school with the boys; and on other days, when from any cause I have been prevented from attending to their daily recitations, she has supplied my place.

*Burmans.*

Within the last two months there has been a pleasing increase of attention to the gospel among the Burmans and Tavoyers. Several old inquirers give us reason to hope, that

the seed has not been sowed in vain, although the fruit has been delayed. Yesterday I had the pleasure of baptizing two persons,—a Burman woman, and a Tavoy man. He has been an inquirer more than a year, and appears an understanding and decided Christian. He is of respectable connections, well read in Burman literature, and in circumstances sufficiently easy to induce him to refuse a situation which has lately been offered him, where four hours a day, in a respectable employment, would have been required by a compensation sufficient for his livelihood.

The woman has long attended on the instructions of Mrs. Boardman, and gives satisfactory evidence of having passed from death unto life. Mrs. Mason, in company with Moung Shwa H'meng, has a part of the time visited Mrs. Boardman's day schools in town, where the neighboring women frequently assemble and listen to the words of eternal life.

The increase of attention to the gospel makes me quite reluctant to abandon the prospects opening on us: yet my presence in the jungle seems absolutely necessary.

Let God be with us, and it matters little who is absent.

Yours, &c.

FRANCIS MASON.

BANGKOK.

LETTER FROM MR. JONES.

*Bankok, Siam, Sept. 14, 1833.*

My dear Sir,

I wrote, Feb. 21st, about a printing-press.—I am satisfied from observation and conversation with the natives, that one might be established and conducted here without the least molestation, and it might go into operation as soon as an office could be erected and furnished. If the printer were furnished with the proper instruments for cutting punches, and founding type, the business could be done here, as well as any where. Type metal can be readily obtained here. One or two natives have al-

ready commenced the business of making type and printing. The success of one who has spent several months at Singapore, and got his ideas of the business there, is very promising; but they have no press, though very anxious to have one.

Notwithstanding our great ignorance of medicine, we are obliged to continue its practice. The practice of the natives is either by conjuring, or the use of a few such simples as are wholly inadequate to the emergencies of a settled disease. To-day we have had more than 30 patients—18 Chinamen—7 Arabs—2 Peguans—2 Burmans—1 Laos—2 Portuguese. Besides these patients, there were other friends who accompanied them. This number is greater than usual. We generally have more on Sunday than other days, though a dozen or fifteen is not uncommon on other days.

Chinese worship is still conducted at our house every Sabbath. To-day 20, a greater number than usual attended. When Christian patients come at the time of worship, I always send them in. Though I want an assistant in Siamese very much, I still think the necessities of the Chinese such, that the first person who comes should devote himself to their language. Facilities for acquiring it can be obtained at Batavia, Singapore and Malacca. The Burmans continue their visits. I long ago thought of spending a portion of every Sabbath in a zayat at their village—but I have been so occupied with attending to those who come to the house, that it has yet been deferred; besides many, priests as well as others, who come on week days, not more than one Sunday has passed for 2 or 3 months without my having opportunities of preaching or conversing on religion with Burmans or Talings at home. To-day, 2 Burmans and 3 Peguans, conversed and took books. I hope we shall ere long receive some Taling books for distribution from Burmah. A letter I have just written to Newton will show what a demand there is here for missionary effort. With judi-

cious management, nothing is to be feared from Government.

We continue our Siamese study as usual. It is our object as we pass along to leave such memorials as will render the language easier of acquisition to our successors.

We feel a great need of the stimulating influence of Christian society and institutions. When shall we enjoy them?

With Christian regards, Yours,  
JNO. TAYLOR JONES.  
To Dr. BOLLES, Cor. Sec. &c.

#### JOURNAL OF MR. SIMONS.

(Continued from p. 202.)

#### MAULMEIN.

##### *Maulmein Bible Class and Sab. School.*

10. Lord's day. Had a good attendance in the morning. A Bible class commenced a short time ago, and the Sunday schools were well attended. In the afternoon, attended the funeral of one of the members' wives, who died suddenly. At the grave, sung, read, addressed the people, and prayed. Had a large number present,—Europeans, Indo-Britons, Bengalese, and Burmans. It is hoped that some good impressions were made, which will abide. At night, preached, though much exhausted. May the Lord grant his blessing.

11. Attended the Concert of Prayer for Sabbath schools. Several children, with their parents and others, were present. Asked the children several questions about God, the creation, Jesus Christ, the Saviour, who took little children up in his arms and blessed them; and they gave very prompt answers. Having frequently spoken to them about the Bible, as being God's book, and the best book in the world,—many of the little ones, by holding up the Bible before them, and asking them, Whose book is this? will say, "God's book, sir." "Is it a good book?" "Yes, sir; a good book, sir; the best book in the world, sir." Each one brings his piece, (the value of a cent)

to assist in buying books for the library.

13. Wednesday evening lecture. Several strangers present, among whom were five persons, who had been brought up to Romanism, but who have recently dared to act and think for themselves. They have even borrowed Bibles *to read*, the prohibition of the priest notwithstanding.

#### *Conversation with a young Burman.*

14. Spent this day in going from house to house, conversing with the people about their souls, distributing tracts, and endeavoring to pick up the little ones for the Sabbath school. Visited three day schools in the regiment containing one hundred children, boys and girls,—heard some read the Bible; and, having asked a few questions on the chapter read, gave each and the teachers a card or tract. In one of the schools saw a Burman young man about the age of twenty. He could read intelligibly, write a fair hand, and talk a little English. I asked him a few questions on religion. He had read a few of the Burman tracts, but seemed to know very little of their contents. His teacher having told me that he believed the world came by chance, because the Burman books said so, I showed him my watch and told him to look at it and tell me whether he believed it came by chance. He said, "No, some man made it." Suppose, said I, the Burman books said it came by chance, would you believe it? "No." Why? "Because I see it must be made by some man." "I then told him to look at the children—himself—the earth, and the many things around him—the heavens, sun, moon and stars, and see whether some being greater than all these did not make them. He smiled, saying, "I do not know: Burman books say they come by chance." I left him, requesting him to think more for himself, read the good books which had been given to him, and he would find out that God made the world, and would learn a great many more good things.

Visited the hospital, and conversed with the patients. In visiting the members of the church, was pleased to find a union of effort in stemming the torrent of vice constantly meeting them. Conversed with the woman whom I formerly visited in a low state of illness. She has nearly recovered, and seems recently to have found peace of mind in believing. Her husband who is a member of the church speaks favorably of her change and thinks it is the work of the Lord. After visiting several families where there were children, and leaving a tract where there was a disposition to receive one, I had the promise from the parents that their children should be sent to the Sunday school.

#### *The Dry Room.*

April 4th. Went this afternoon, in company with captain Cochrane, Fraser, and Barnes, to a place called the Dry Room, where the intemperate and others for misdemeanor are confined, and had religious exercises. There were about thirty present; most of whom paid good attention to what was said. On leaving, gave each of them a tract.

#### *Conversations.*

April 16th. A captain Marolly was introduced by bro. J., who appears somewhat inclined to seriousness. He felt alarmed in a recent storm experienced at sea, in finding himself so unprepared for death. After urging him to immediate reconciliation to God, through the Lord Jesus Christ, he left me with a few tracts, which I supposed would be useful to him.

April 18th. Visited the cantonment. Went to the three schools and talked with the children, and gave them tracts to take home to their parents. Called at the two hospitals and made some general remarks on the peculiar situation of the afflicted, and gave away some tracts. Spent a short time with Sir E. K. Williams, Dr. Hamilton present. The conversation took an unexpected turn on religion, and this continued till I left.—Conversed with a poor

woman, a soldier's wife, who has given some evidence that she has passed from death unto life. She prays with her children, morning and evening. She says, however, that she is sometimes afraid that she is deceiving herself; that she knows nothing of the power of religion, because if she did she would not be tempted to leave her husband, when he gets drunk and abuses her. Saw another woman who has for sometime hoped that her sins were forgiven. Her evidence, however, does not give satisfaction, and to give encouragement to persons when there is reason to doubt whether they know any thing of the truth, is doing injury to them and the cause too.

*May 2d.* In the afternoon visited the schools in the cantonment. Spoke to the children on general subjects, and religion. Went to several families, and conversed with many on the necessity of giving themselves up to God. Gave the "Great Question Answered," to some non-commissioned officers. At night held an inquiry meeting. There were four present. These bid fair to "run well."

*May 28th.* Heard of a child's, death. At the funeral, spoke to all present on the importance of immediate preparation for death, and what the word of God says is necessary—some Catholics present. Spoke to some individuals, and gave them tracts. A budget of these useful messengers I find always convenient when I go out. If any impression has been made, a tract is likely to deepen it.

*June 2d.* Lord's day. Service as usual. The weather unpleasant—had very few hearers. On closing the Sunday school, a Burman Priest called in, and, hearing a little girl about four years old repeat before the school the verse of a hymn, 'There is, beyond the sky,' he broke out in a fit of laughter. I supposed he was pleased to hear one so small, and a little girl too, speak so boldly. After service, visited a captain of a small coasting vessel,\* who had

been very ill, and sent for some one of us to call and see him. Found him better in health, but perceived no favorable symptoms that indicated that he knew any thing of that "godly sorrow for sin which worketh repentance unto life;" but, like too many, I had reason to fear his alarm arose more from the fear of death than any thing else, and when restored to health, he would lose his impressions. Having presented the truth in as clear a light as possible, I left him to make any improvement he might desire.

6. Called at several Burman huts with tracts. Found the people ready to receive tracts, with one or two exceptions. In this way tracts may be seen in the hands of these people on the Lord's day, at the time when Christians in America are praying that the Holy Spirit may descend, illumine their minds, and "lead them into all truth." In the evening sat down to the Lord's table, and commemorated the dying love of our Lord and Saviour Jesus Christ.

10. Monthly Concert for Sabbath schools. All the teachers present, and twelve children. The word of God seems to be understood by many of the children, and on some we hope it is beginning to have some influence. One little boy, about five years old, said, "The Bible says all good children will go to the good place when they die, and naughty children to the bad place. All good children read the Bible, mind what it says to them, and pray to God every night and morning." A little girl, about the same age, says, Jesus said, "Suffer little children to come unto me." They brought their piece to buy books for the library.

THOMAS SIMONS.

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#### A Cry from Germany.

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[In the minutes of the annual meeting of the Board, as published in our last Number, our readers have seen that it was resolved, that one of the Committees appointed at that meeting, report to the

\* See date April 16.

**Acting Board in Boston.** Accordingly, at the first subsequent meeting of this body, there was presented the following Report:—]

The Committee on France and unoccupied fields ask leave to report, in part, that recent intelligence from Germany presents a peculiarly interesting field, which calls for the immediate attention of the Board, as will appear from the accompanying documents, marked A. and B. The former, by some means quite unaccountable, was not received until this morning.

Respectfully submitted.

IRAH CHASE, *Chairman.*  
*Boston, June 2, 1834.*

(A.)

**LETTER FROM PROFESSOR SEARS TO  
THE COR. SECRETARY.**

*Halle, Sept. 21, 1833.*

Rev. and dear Sir,

I hope you will not think it amiss if I drop you a few lines respecting the Baptist cause in Germany. I know not that there is any regular Baptist church in all the North of Germany. Of the Mennonites I have nothing to say now; but aside from them, there are in Germany not a few individuals who are Baptist in sentiment. On my arrival at Hamburg, I called on Mr. Oncken, whom I found to be in all respects an interesting man. He is a German, a little more than 30 years of age, married in England, has two children, is perfectly master of the English language, (which is spoken much in Hamburg,) and though not a man of liberal education, has a very strong, acute mind, has read much, is a man of immense practical knowledge, and is very winning in his personal appearance and manners. From 1823 to 1828, he was missionary of the Continental Society and preached in Hamburg and vicinity with very considerable success. Since that time he has been agent of the Edinburg Bible Society, and has more influence than any other man in selecting the publications of the Lower Saxony Tract

Society. He has the confidence of Tholuck, Hahn, Hengstenberg and many other distinguished individuals of the Evangelical party, and has their co-operation in circulating bibles and tracts. He has at length become so thoroughly a Baptist that he cannot be satisfied without being a member of a Baptist church, and the second day after my arrival, he requested me to baptize him; but in consequence of his going to Poland as an agent of the Bible Society to be absent two or three months, and also of a variety of circumstances connected with the formation of a church, it was deemed advisable to defer it until spring. Six or eight (Mrs. Oncken is of the number,) are wishing to receive the ordinance at the same time. The design at present is, that after his return, I, in connection with some other Baptist minister, if possible, (I know of no one nearer than Switzerland,) should go to Hamburg, administer the ordinance, form a church, and ordain Mr. Oncken pastor. Now the great question which I wish to bring before you is, how shall Mr. Oncken employ his time and talents? He is now supported by a salary from the Edinburg Bible Society, and the avails of a small bookstore in connection with the tract depository. The little flock which wish to be under his charge, will at present be unable to do any thing towards his support: he could better support them. He can continue agent of the Bible Society, but that will sink him into a *mere* agent of a foreign society and will not allow him to gratify what I may call his *passion*, to preach the gospel to the poor. He can enlarge his bookstore, and would have a fair prospect of becoming rich; but that will immerse him in worldly business, while he and others think that he is assuredly called to another service. The thought has occurred to me, that the Board of the Convention, would, if acquainted with the circumstances, feel as if Providence had in a peculiar manner opened a door for their entrance into Germany. What might be the result of com-

mencing missionary operations in this country, it would be impossible for me to foretell; but that a reasonable prospect of success is held out I cannot doubt. Many of the people are longing for a purer gospel; and though prejudices are strong, and thorough-going vital piety too rarely to be met with, yet there is, particularly in the lower walks of life, a hungering for spiritual food. My knowledge of Germany is yet too circumscribed and indefinite, to lay before you an accurate outline of its religious condition. I have learned, however, that there are three other young men besides Mr. Oncken, who are both Baptists (though one, Mr. Lewis, is unbaptized) and preachers, all employed as tract agents, laboring single-handed in different quarters of the country. They simply know each other's names. They need to be encouraged, and brought into a system of co-operation. The first is a son of the celebrated Tauchnitz, stereotype printer at Leipzic. He was educated at the University, where he studied theology, is about 30 years of age, has been baptized and is at Berne. Mr. Lewis, a Lutheran *candidate*, studied theology at Greifswalde, and is at Stettin, at the mouth of the Oder. Mr. Lewis Bott, once in the employ of the Continental Society, is intelligent and energetic, though not regularly educated. He is at Colmar, near Elberfeld and Cologue on the Rhine. How much efficiency might be given to the labors of these young men, if under the encouragement of your Board, I cannot say, as I have as yet no personal acquaintance with them, and know not their particular views and plans. But in regard to Mr. Oncken I am well informed. The character I have given of him, I learned not only from particular intimacy with him for more than three weeks, but from the Independent Church at Hamburg, of which he is yet a member, and with the principal families of which I became personally acquainted, and for which I often preached. The degree of religious liberty in Germany varies with the

multiplicity of its governments. At Hamburg the government is not very liberal, as you may learn from the last report of the American Tract Society, (Extracts from the Lower Saxony Tract Society.—Mr. Oncken is the individual alluded to.) It is, however, becoming more liberal, and as this city is the centre of intercourse for all the North of Germany, it is the most important place for commencing missionary labors; and besides you have only to go to the Altona (western) or to the eastern gate of the city, and you are in the Danish territory;—or, to cross to the south bank of the Elbe, and you are in Hanover;—or, ascend the river a few miles, and you come to the Grand Duchy of Mecklenburg, and proceed on as much farther, and you are in Prussia. Now, Mr. Oncken could not think it right to confine his labors to the little company at Hamburg, but would range more or less all the surrounding country. In some, and indeed in most of these governments, he would enjoy at least some liberty and protection. It is his opinion, and also mine, that if the Edinburg Bible Society should see fit to employ him half of the time, and allow him to be *Baptist* preacher the other half; and if some missionary society could support him this half of the time as missionary,—such a course would be attended with the fewest difficulties, and would promise perhaps the greatest success. In the circulation of Bibles and tracts he is now, and wishes always to be zealously engaged. He thinks the two kinds of employment contemplated in a connection with the two societies, might be happily combined. For further particulars, I must refer you to a letter, which I wrote to Rev. Mr. Maclay, which I am anxious you should see, and to what *may* appear respecting Hamburg in the N. Y. Baptist Register. And now, my venerated friend and father, may I not be permitted, through you, to entreat the Board to take this matter into consideration? If entreaties or tears would ever avail, my heart would not allow me to rest

till that noble, generous, self-denying disciple and his humble associates, had strong assurances of American sympathy. They have the simplicity and zeal of primitive Christians, and are in circumstances in many respects resembling theirs. Never could I beg more cordially than in this case. Shall that little church, which, with God's permission, is about to be formed, be left to sink, struggling with difficulties to which every American is happily a stranger? I verily believe that should they find themselves at last excluded from religious privileges and usefulness here, some of them at least would emigrate to America, for conscience' sake. And, indeed, could Mr. Oncken visit America, and tell the story of his country's wants as he knows them, and of her brightening prospects as he sees them, (and few men know the people of Germany better than he,) I believe the kingdom of Christ would be greatly promoted by it.

Allow me to repeat what I cannot suppress, that I verily believe God calls upon Christians, from some quarter, to come to the aid of these new, but promising disciples of a scriptural faith, and of scriptural ordinances. The deep, and at present painful interest, I feel in the subject presented to you for consideration, will, I hope, be accepted as an apology for the urgency which I feel myself compelled to use. I beg you to answer this communication soon, if convenient;—otherwise, to drop a few suggestions to Mrs. Sears, and let her insert them in one of her letters to me. I wish advice relative to the best course to be pursued with the little band at Hamburg, and also an answer whether Mr. Oncken may expect any aid from the Board. The expense of living in Hamburg is about the same as in Boston. My letters are generally addressed to me, "to care of Mr. F. G. Oncken, No. 7 Englishe Planke, Hamburg." In case of haste, it would be better, though much more expensive, "Halle University, via Havre."

Yours, with Christian regards,  
B. SEARS.

(B.)

## EXTRACTS OF OTHER LETTERS.

[From Mr. Oncken to Prof. Sears.]

My stay among the Mennonites has been particularly interesting. I was not only enabled to form connexions among them for the Bible Society, but was also permitted to preach almost every day in their places of worship, for nearly three weeks. I have had delightful seasons among them.

There is a vast field among them for a warm-hearted, active, and judicious missionary; and the living members are very anxious that such a man should be sent among them. Not a few of the brethren have requested me, very earnestly, to use my influence with the brethren of England or America to come over to their assistance. Tauchnitz is very much liked by them, and he is, no doubt, the very man, who, under the divine blessing, might do them much good, if his circumstances would allow him to settle among them. I have partly promised the brethren that you would visit them at the expiration of two years; believing, as I do, that the Lord has sent you over to my country for very important purposes, and that these fallen churches may be raised again through our brethren beyond the Atlantic. I think if you, Tauchnitz, and myself, could meet sometime during the winter, it would be highly desirable. We could then talk the matter over together.

[From Prof. Sears to Mrs. Sears.]

Halle, Jan. 1834.

I do most earnestly desire that Dr. Bolles and the Board would turn their attention to this most interesting field. Germany is wofully corrupt, and many of the common people feel that they are starving. I say not a word in discouragement of France. But it is obvious, how much easier it is to establish a relig-

ious interest among broken down pietists, than among Catholics. The Germans, as a nation, like a heart-stirring religion; and no man can draw around him such crowds, as the plain, earnest, and evangelical preacher. There is here the union of many favorable circumstances, which I cannot state in this letter. I dare not enter further into this subject, for I should not know where to stop. I hope Dr. Bolles has received my letter to him, and will be able to make some suggestion relative to Mr. Oncken's case.

*Leipsic, April 8, 1834.*

A letter from Mr. Oncken, received two days ago, contains a request for me to come to Hamburg, (300 miles,) and baptize himself and several others, and to form a church. As the summer term at Leipsic commences the 5th of May, I could not well go after that time, and I have therefore concluded to go the last of this week.

Mr. Oncken and I are both in a state of great solicitude, having had no reply from Dr. Bolles. The missionary work must go on, whether the Board assist or not; only it will be struggling with great difficulties, and laboring under almost paralyzing embarrassments. The Mennonites on the Vistula are reprinting their primitive confession of faith, and have requested Mr. Oncken to make such alterations as he should judge necessary. This shows their confidence in him. He, however, will consult *Tauchnitz*, the son of the great printer. I do not think that I shall be able to visit these Mennonites, as requested, though I think it might be of great use. Not only the want of time, but the expense of travelling to Poland and back, would be a great objection. I wish you would state to —, what I have written on this subject. Perhaps he will take some interest in it. *I think something ought to be done.*

The Board have taken measures for meeting the exigencies of the case, which this new field now

seems to present, and for ascertaining such additional facts, as may make the path of duty plain in respect to future efforts.

### Indian Stations.

#### EXTRACT OF A LETTER FROM MR. SLATER.

*Thomas Mission Station, M. T.  
April 21, 1834.*

Dear Brother,

Our meetings, of late, have been interesting to me, and evidently so to the hearers. Some have experienced religion recently. I had the pleasure yesterday of baptizing 5 willing converts to Christianity, namely, one Englishman, member of our family, and 4 natives. Never were the banks of Grand River lined with so numerous a company of spectators. Deep solemnity was obvious almost throughout the concourse. The predictions of our brethren are, that others will soon follow. O that it may be not only *believed* but *witnessed*. Our inquiry meetings have been well attended, and cheering to the heart of God's people. Our meetings on the Sabbath have been full. Previous to the Natives moving to their summer ground, I walked 4 miles to their camp, and held 2 meetings. They desire I should hold 3 meetings with them each Sabbath.

Sincerely yours, &c.  
L. SLATER.

Hon. HEMAN LINCOLN.

#### EXTRACT OF A LETTER FROM REV. EVAN JONES.

*Valley Towns, C. N. May 16, 1834.*

Honored and dear Sir,

I trust the interview with our honored Secretary and our dear friends brother and sister Wade, with the interesting Asiatic converts, will be sanctified to myself and the Indian brethren, who accompanied me. And that this evidence of the extended operations of divine grace, among distant and crowded nations,

presented in the persons of the laborers and the fruits of their toil, will expand our views and stimulate us to more unreserved devotedness and more vigorous exertions in our own sphere.

I am happy to say, that the influence of the Gospel has not abated in the least degree. We are constantly receiving invitations from distant settlements, which, with our present force, we cannot possibly comply with.

Yours, very affectionately,  
EVAN JONES.

Hon. H. LINCOLN.

### MISSIONARY VISIT TO THE SOUTH.

The recent tour of the Corresponding Secretary of the Board, in the Southern States, accompanied by Mr. and Mrs. Wade, and the Asiatic converts, has been of a most interesting character, and salutary influence. The religious periodicals along the region they traversed, are full of glowing notices of their visit, which, wherever they passed, has left a swell of Christian emotion behind it, like the wake of a ship in the waters of the ocean. Thank God, that the element of *mind* which receives these deep and glowing impressions, is able by his grace to retain them in remembrance, and that the flood of light and feeling thus poured into it, is made in some degree a rich part of its future and permanent being.

The Rev. Dr. Bolles, with the missionaries in company, left the city of New York on the 2d of April last, in a packet for Charleston, S. C. Preserved by divine favor through a tempestuous passage, they arrived, April 24th, at Charleston, where they spent two or three days, and where the public exercises and private opportunities of gaining information respecting the Burman Mission, were eagerly embraced by thousands of different denominations. They then proceeded to Augusta (Geo.) Edgefield, (S. C.) Columbia, Camden, the High Hills of Santee (the seat of the Furman Theological Institution) Darlington, Society Hills, Cheraw, Fayetteville, (N. C.) and through Tarborough, (N. C.) to Richmond, in Virginia.

At Augusta they had the pleasure of meeting the Rev. Mr. Jones, from the Valley Towns Mission, with a converted Cherokee Indian. There were present eleven preachers, including the Burman, Karen, and Cherokee. Not less than six

different nations of people were to be found in the little collection of persons in a private room on that occasion! One who was present observes, "This was one of the seasons, too seldom in my poor pilgrimage, to be remembered with soul-refreshing interest while memory shall last."

In reference to their visit to that place, a correspondent of the Tarborough Free Press says,—

"Here were hearts united in the fellowship of Christ, whose voices could not unite in his praise; hearts, though tutored in different climes, yet cast in the same mould, and leavened with the same truth; knees bowing to the same God, that have bowed to different Gods, and some to dumb idols. Is not here enough to awaken the sympathy of the most unfeeling; to excite to vigilance the careless; to call into action all the feelings of gratitude, and create in us greater anxiety for constant labor in the cause of salvation!—It was by far the most memorable day and season I ever saw, or ever expect to see, this side heaven. I have not a doubt but that it will light on ages yet to come, and through the ages of eternity."

The reception of the missionaries in Richmond, Fredericksburg, Washington, Baltimore, and Philadelphia, was of the same cordial description, and its results on the minds of the Christian public equally gratifying and auspicious. The Richmond Herald devotes a large space, in two or three papers, to the interesting details. The Christian Gazette, of Philadelphia, remarks,—

"The churches in Philadelphia have had 'a time of refreshing,' in the visit of brother and sister Wade, brother Moung Swa-Moung, the Burman, and brother Ko-Chet-thing, the Karen; such as they never have had before, and such, as in all probability, they will never have again. They were with us nearly a week; during which time they addressed very large auditories in all our meeting-houses, except the Budd street; and visited and addressed the Central Union Association, which was holding its session at Lower Dublin. The impressions which have been made on the public mind, in favor of the Burman Mission, are deep; and we think, will be productive of far greater efforts than ever have yet been made in its behalf. Very liberal contributions were given in all the congregations addressed; and hundreds seemed ready to part with every superfluity to hasten the work of giving the word of God to the Burmans and the Karens."

At Hartford, (Con.) says the Christian Secretary, "it was one of those scenes which are most eminently calculated to draw the heart upward to God, to expand it with benevolence, and wean the affections from earth. It was antedating heaven, indeed, to hear the voices of these once ignorant converts, now transported from the opposite side of the globe to these shores, and in our own house of worship, mingling with the voices of American disciples in the high praises of God."

After a short visit to Willington, on the next day, where a meeting of much interest was held, the missionaries left for Boston; where they arrived on Friday, the 10th instant, and whence they are expecting, in a few days, to embark for Burmah; carrying with them the love, and the prayers of thousands, who, but for this tour, would never have seen their faces on this side heaven, or perhaps borne their names and objects in remembrance at a throne of grace.

*Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from April 16, to June 16, 1834.*

From Mrs. Parker, Sec. of Ladies' For. Miss. Soc. Roxbury, Mass. per Dea. C. Parker,	32,25
Boston Society, Auxiliary &c.—received as follows:—	
Mr. Cummings, Treas. of Male Prim. Soc. of Federal St. Bap. Ch. and Cong. Boston, for support of a native Bur- man teacher,	100,
Same for General Purposes,	192,42
Jos. Day, Jr. of West Bradford, Mass. for printing Scrip- tures in Burmah,	3,
Mrs. Hannah Lunt, for trans. of Bible to Burman language, Fem. Miss. Soc. of Saxton's Village, \$6,00—D. C. §2,50,	1,
Three col. at 1st Bap. Meet. House, Boston, at Con. Prayer, Three col. at Federal St. Bap. Meet. House, Boston, at Con. Prayer, including ring,	8,50
Two col. at Baldwin Place, Bap. Meet. House, Boston, at Mon. Con.	60,29
Two col. at Charles St. Bap. Meet. House, Boston, at Mon. Concert,	84,12
Timothy Gilbert, Treas. of Male Prim. Miss. Soc. of Bap. Ch. and Cong. Ch. St. and int.	24,92
Ladies' For. Miss. Soc. of Fed. St. Bap. Ch. and Cong. for education of Burman female child, named Lydia Malcom, by Mrs. Wetherbee, all per Dea. J. Loring, Treas.	28,22
Collections of the Male and Fem. Miss. Soc. of Andover, Vt. J. Manning, Agent, per Mr. Andrews,	103,
H. R. Green, Treas. of Miss. Fund in 2d Bap. Ch. Prov- idence, for their yearly support of a missionary in Burmah, by Mon. Con. collections,	25,
Fem. For. Miss. Soc. in same Ch. and Soc.	630,47
Church in Brookline, for support, one year, of Moung-Swa- Moung, a native preacher at the Tavoy Station, per Rev. Joseph A. Warne,	20,00
Brookline Fem. Working Soc. in aid of the Bur. Miss. for support and education of two children one year, per Rev. Joseph A. Warne,	55,62
Sunbury, Ga. Cent Soc. for Bur. Miss. per. Rev. H. J. Ripley,	44,38
Sunbury, Ga. Burman Tract Soc.	100,00
" Being debtor, in common with all who live under the light of the glorious Gospel, to the Greeks, and all the heathen,	100,
	50,
	53,79
	5,33
	59,12

I would wish \$10 of the enclosed to be in aid of giving the Bible, (the light of the world,) to foreign heathen, and the other \$10 to the Indians of our own country, to whom we are double debtors.

RUSTIC."

From Dea. Isaac Chapin, an aged pensioner, of Heath, Mass. for Bur. Miss. \$20—and for Mission to Siam, \$5—per Mr. H. Thompson,	20,00
H. B. Rounds, Esq. Treas. of Sheldon, Genesee Co. N. Y. through the hands of Mr. Elijah Balkcum, of Attleboro', Mass. per Rev. Jona. E. Forbush,	25,00
Dea. Levi Morrill, of Dexter, Me. Treas. of Penobscot Aux. For. Miss. Soc. per Mr. George W. Sawyer,	200,00
Ralph Curtis, Esq. of Kennebunk, Me. 3d payment for education of a Burman boy named Samuel Curtis,	149,
Bap. For. Miss. Soc. of York Co. Me. the following contributions:—	22,
Cornish Ch. and Soc. per Rev. D. Haynes,	12,
Shapleigh Fem. Miss. Soc. per L. C. Slever,	8,54
do. Fem. Miss. Soc. connected with the Methodist Ch. at Emery's mills,	2,
Saco Prim. Miss. Soc. per S. Pilsbury,	10,02
Lebanon and North Berwick Ch. and Soc. by Rev. Mr. Flanders,	21,50
Two young ladies in Buxton, 75 cts.—Mrs. N. Parker, \$2, Limington Ch. by Nathaniel Clark, Jr.	2,75
Alfred and Waterborough Ch. and Soc. by A. Smith, Esq.	14,46
Wells Fem. For. Miss. Soc. by Rev. Mr. Merriam,	31,50
do. Male For. Miss. Soc. by Rev. do.	15,62
Great Falls Evan. Ch. and Soc. at Mon. Con. by Rev. Joseph Bullard,	9,18
South Berwick and York Ch. by Rev. N. Littlefield, \$2,50—Lyman Williams Waterhouse, \$1,00,	40,
Sanford Ch. by Rev. Mr. Cook,	3,50
Kennebunk Port Ch. Miss. Soc. including \$1,00 from Mrs. H. Hufts,	10,21
Proceeds of a gold ring, 50 cts.—a friend, 38 cts.—W. Gilman, 25 cts.—C. Littlefield, 50 cts.	10,38
John Fairfield, \$1,00—Parker Felt, \$2,00—Palme Walk-er, \$5,00—Capt. Jeremiah Miller, \$3,00,	1,63
Acton and Milton Ch. and Soc. by Rev. Mr. Emerson,	11,
Second Ch. in Waterborough, by Rev. A. Clark,	20,88
Great Falls Bap. Fem. Miss. Soc. for Burman Mission, by Rev. J. Ballard,	3,
	25,29
These sums, making \$275,46, per Ralph Curtis, Esq. of Kennebunk, Me.	275,46

Eveline H. Bruen, Sec. of Fem. Miss. Soc. Perth Amboy, to educate Tho. Brown, a Cherokee youth,  
J. C. Murphy—proceeds of two pair of gold ear-rings,  
Elder Jacob H. Bronner, collected in the North Bap. Ch. in New York, after a sermon by Mr. Wade, and from females visiting Mrs. Wade,  
Rev. Jona. Wade, missionary, collected by him,  
Abrahiam Spear, Treas. of Ontario, N. Y. Bap. Miss. Soc. per Mr. G. Beckworth,  
Lewis Porter, Treas. of Seneca, N. Y. Bap. Miss. Soc. per Mr. D. K. Mc Lallen,  
Fem. Union Benevo. Asso. of Poughkeepsie, N. Y. for distributing the Bible in Burmah,

12,  
1,12

45,

500,

200,

195,

100,

1053,12

This \$1053,12, received from W. Colgate, Esq. Sub. Treas. N. York.

Auburn Mite Soc. \$18,00—J. Davis, of Medina, \$1,00—R. Chapin, 25 cts.—E. Davis, 50 cts.

19,75

From Noah R. Leet, of Henrietta, N. Y. for the Burman Bible,  
A lady—the avails of a silver plated urn, for the Bur. Miss.

5,  
27,  
— 51,75

These items from the hand of Rev. Elon Galusha, of  
Hamilton, N. Y.

Mrs. Stevens, \$10,00—Miss C. Smith, \$2,50—Mr. Mabbett, \$1,00—Mrs. Mabbett, \$1,00—a sister, \$1,00, Sister E. A. K. \$1,00—sister Sheldon, 50 cts.—two friends, each 25, is 50 cts.—brother Booth, \$1,00, Brother Reccord, \$1,00—sister Gregory, \$1,00—brother and sister Belding, \$1 each, is \$2,00,

15,50  
3,  
4,  
— 22,50

The above \$22,50, per Rev. A. Perkins, Dover, Dutches Co. N. Y.

Mrs. C. G. Sommers, for the Fem. Bap. Miss. Soc. of 4th Bap. Ch. N. Y. for a Burman female school, 90,  
Mrs. C. G. Sommers, for the benefit of Mrs. Wade, per Rev. C. G. Sommers, 10,

— 100,00

Peter P. Runyon, Treas. of N. J. Bap. State Convention, the following:—

2,50

Burlington Juv. Soc. for Indian Stations, 16,61  
Bridgeton Bap. Ch. Mon. Con. \$12,00—Raritan Landing Sab. Sch. and sundries, \$4,61,  
Pemberton Ch. \$10,82—Middleton Fem. Miss. Soc. \$26,00—Hightstown Fem. Miss. Soc. \$7,21, 43,53  
Newark Juv. Soc. \$7,00—Lainbert Runt, \$1,00—Joel T. Matthews, \$1,00—Nottingham Square Miss. Soc. \$2,00,

11,  
— 73,64

Fem. Miss. Soc. Little Falls, N. Y. \$10,00, with a donation of a box of goods.—Madison Co. Fem. Miss. Soc. \$30,00, per Rev. C. G. Carpenter,

40,00

Fem. Juv. Soc. of Brooklyn, N. Y. by Mrs. S. Crosby, Bap. Ch. in Warsaw, N. Y. per S. F. Phoenix, per Rev. C. C. P. Crosby,

20,00

Rev. J. E. Welch, N. J. for Burman Mission, 14,25  
Rev. I. Gilpatrick, Treas. of Hancock A. M. S. per Capt. Foster Hardin, as follows:—

5,00

Mrs. R. Milliken, Mount Desert, \$1,00—Fem. Prim. Soc. Eden, \$5,00—Sedgwick box, \$15,36,

21,36

Fem. Prim. Soc. Sedgwick, \$17,00—Male do. do. box, \$22,08—J. Carrington, \$1,00,

40,08

Friends in Brooksville, \$3,45—Male Prim. Soc. Mount Desert, \$8,16—Male Prim. Soc. of Sedgwick, \$10,00,

21,61

Male Prim. Soc. Sullivan, \$11,47—Fem. Prim. Soc. Surrey, \$8,52—Fem. Prim. Soc. Sullivan, \$6,50

26,49

Fem. Prim. Soc. Hancock, \$12,00—Fem. Prim. Soc. Trenton, \$6,18—a friend, 25 cts.

18,43  
— 127,97

Bap. State Conv. of Connecticut, Jeremiah Brown, Esq. of Hartford, Treas.

674,00

Hartford Fem. For. Miss. Soc. to support a female Burman child in Burmah, to be called Abigail Davis, 26,00

Mrs. Jane Louisa Seddinger, Sec. of Fem. For. Miss. Soc. of 1st Bap. Ch. Second St. Philadelphia, 3d payment to educate Robert B. Semple, and 3d payment to educate Georgiana Boardman, a Burman boy and Karen girl, \$30 each, From the same, for Burman Tracts, \$20,00—General Purposes, \$50,00,

60,

70,  
— 130,00

Young Men's For. Tract Soc. Wendell, Mass. for 1832, per Mr. L. Stone,

12,

Miss Waterman, 56 cts. in a letter with the foregoing, per D. Bullard, Treas. to H. S. Kendall, Treas.

,56  
— 12,56

From New Gloucester, Me. per Rev. Robert Starr, missionary box,	
\$1,00—ear-ring sold, 6 cts.	1,06
Male Prim. Soc. \$4,50—Fem. Prim. Soc. \$7,83,	12,33
North Yarmouth, Me. Male Prim. Soc. \$28,51—Fem. Prim.	
Soc. \$22,46—missionary box, \$11,93,	62,90
Freeport Fem. Prim. Soc. \$8,64—Male Prim. Soc. \$13,87,	22,51
Bath Miss. box, \$3,00—Male Prim. Soc. \$4,50—Fem.	
Prim. Soc. \$14,50,	22,
Harpswell, of J. Curtis, \$5,00—Freeport, Mrs. Fogg and	6,50
daughter, \$1,50	4,
Brunswick—individuals, by the hand of Rev. John Bailey,	4,40
Bath, contributed to print the Bible in Burmah,	
Village of Brunswick, at a Union Meeting of Bap. and Cong.	
Churches, Jan. 1, 1834, for Burman Mission, per Joseph	
Hodges,	
North Yarmouth Fem. Bur. Soc. for the education of Bur-	
man youth,	
Per W. R. Stockbridge, Esq. Treas. of Cumberland For.	20,
Miss. Soc. Aux. &c.	27,65
	183,35
Columbia, S. C. the collection taken after a sermon, by Rev.	
Mr. Wade, and donations subsequent thereto—two dollars	
of which was contributed by colored members of the church,	
per Mr. S. Blanding,	137,00
Fem. Prim. Soc. of Bap. Ch. and Cong. in Baldwin Place,	
per Mrs. Margaret B. Chorley,	59,50
Collection at Federal St. Bap. Meeting-house, Mon. Con. for	
Prayer, May 5th,	13,60
Collection at Charles St. Bap. Meeting-house, Mon. Con. for	
Prayer, May 5th,	10,90
Per Dea. James Loring, Treas. &c.	84,00
Amer. Beneficent Soc. from Rev. Luther Rice, as follows:—	
Dr. Wm. H. Turpin, Augusta, Ga. Fund for Cor. Sec. 10,	
A balance for " " 35,	
Elder Marshall, of Columbia, S. C. for Bur. Tracts, 2,50	45,
Mrs. Roach, Charlotte Co. Va. for do. 1,	3,50
Margaret S. Payne, Fluvannah Co. Va. for Bur. Miss. ,50	
Martha Gray, Culpepper Co. Va. for do. 1,	
Bap. Ch. Newton, Mon. Con. per Rev. Prof. Ripley,	1,50
Fem. Prim. For. Miss. Soc. of Federal St. Bap. Ch. Mrs.	50,00
H. Lincoln, Treas. for Burman schools, by Dea. James	29,41
Loring, Treas.	
Silas B. Randall, Sec. of Soc. of Missionary Inquiry of	104,60
Brown University, at their Mon. Con. by Rev. J. G.	
Binney,	45,74
Soc. for Aiding the Edu. of Orphan Children of Deceased	
Baptist Missionaries in Burmah, by Rev. S. Boardman,	
New Sharon, Me.	50,00
Avails of gold beads, left by the late Mrs. Parker, for Bur.	
Miss. per Rev. A. Parker, of Sturbridge, Mass.	3,37
Dea. John Newton, of Middlefield, Mass. per Rev. D.	
Wright, Treas.	30,00
Male Prim. Soc. of Barnstable Bap. Ch. by Rev. Mr. Chess-	
man,	38,00
Fem. Bap. Miss. Soc. for trans. the Bible in Burmah, by	
Rev. Mr. Chessman,	34,00
Friend in Bridgewater, by Rev. Mr. Lockwood,	3,00
Female in West Sutton—"Verily, I say unto you, that this	
poor widow hath cast more in, than all they which have	
cast into the treasury."	J. W.
Rev. David Wright, of Middlefield,	2,00
Female friend in Charlton, by Rev. Mr. Going,	3,00
	5,00

From E. C. Mackintosh, Treas. of Bap. Ch. Fund, Albany, N. Y. for the General Purposes of the Burman Mission, For the support of Moung En, a native teacher, contributed by females of Ch. and Soc.	180, 70, <hr/> 250,00
Female friend, South Reading, for printing Scriptures for the Indians,	1,00
Children of Sab. Sch. of 1st Bap. Soc. Framingham, by Mr. W. Nixon,	2,52
Venus Manning—a colored woman's mite—by Rev. Mr. Stow,	1,25
The General Committee of Charleston, S. C. Bap. Asso. of South Carolina, after a sermon, by Mr. Wade, in Bap. Ch. in Charleston, about \$50,00 of which was contributed by people of color,	308,26
Mrs. Edings, of Edisto, for Burman Mission,	20,
Miss E. Brailsford, for do.	5,
Capt. David Bird, of Florida, for do.	10,
Two ladies at female meeting for do. by Mrs. Wade,	10,
J. H. Berry, Moffettsville, by Rev. J. B. Adger, for Bur. Miss.	5,
A friend in Charleston, by Mrs. Wade, for do.	5,
Two colored females, for do.	2,
Two ladies, by Mrs. Wade, for do.	3,
Friends, by Mrs. Manly, for do.	9,12
An Episcopal friend, by Mrs. Wade, for do.	5,
Mrs. John Stoney, for do.	10,
A friend to missions, by D. W. Harrison, for do.	20,
A friend in Charleston, for improving the moral condition of Burman mothers,	100,
Two friends, for printing the Bible,	10,
A friend, for printing Tracts,	1,
Col. Wm. Alston, for Burman Mission,	100,
A friend, for do.	2, <hr/> 625,38
A friend, 50 cts.—Rev. Abiel Sherwood, Eatonton, Ga. \$10,00—Enos Myers, \$3,00—Mrs. Turpin, for Tracts, \$5,00—collection at Augusta, Ga. \$200,00—Mrs. Mil- ledge, \$20,00—Miss Milledge, \$1,00—Rev. J. Mercer, Ga. \$2,00—all in Georgia,	241,50
Mrs. Starks, 2,00—Mrs. Redfield, 2,00—Mrs. Leavenworth, 1,00—Mr. G. Walker, 1,00—collection at Hamburg, 30,00—Mr. L. Cummings, 50 cts.—collection at Edge- field, 100,00—all in South Carolina,	136,50
Three ladies at Edgefield, for Tracts, 3,00—a friend, 50,00 —Rev. Dr. Goulding, 5,00—Mrs. Blanding, 6,00—ladies in Columbia, handed to Mrs. Wade, 15,00—collection in Camden, 29,12—collection at High Hills, Santee, 40,00— by Mrs. Louisa Goodwin, Sec. 10,00—collected at Sump- terville, for Burman schools, 4,50, by Mrs. and Miss Fur- man—collected at Darlington, by Mr. Wade, 75,55 and 92,00—Dutch gold piece, 1,85—two ladies, Society Hill, 1,50—colored woman, 25 cts.—Fem. memb. of Welch Neck Bap. Ch. Society Hill, at Mon. Con. 25,00—Fem. Bap. Working Soc. Welch Neck, 25,00—collection at Cheraw, 40,00—Mrs. Mc Iver, Soc. Hill, for Burman Bible, 10,00—little girls, 75 cts.—R. Douglas, 1,00— friends, 81 cts.—young ladies at Mrs. Collins' school, at Cheraw, 3,25—Rev. J. B. Ballard, 5,00—ladies at Che- raw, handed to Mrs. Wade, 4,68—all in South Carolina.	399,76
Dea. H. Austin, 5,00—young lady, 50 cts.—Rev. A. J. Bath, Nashville, 5,00—Rev. J. Thomas, 2,00—Mr. H. Johnston, 5,00—collection at Fayetteville, 30,00—all in North Carolina,	47,50
Youth's Miss. Soc. in 2d Bap. Ch. in Richmond, J. Rust, Treas. 115,63—O. Brown, 1,00—all in Virginia, Collection at Alexandria, D. C. 29,36—John Withers, Esq. 100,00—collection at Prayer Meeting, 20,00—collect. in Washington, D. C. 17,15—collection in 1st Bap. Ch. in Washington, D. C. 50,00—all in D. C.	116,63 <hr/> 216,51

The following is received from Messrs. Bennett & Bright, of Utica, for Burman Mission, Burman Bible, and the General Purposes of the Board:—	
Collections at Smithfield, Pa. 11,00—Factoryville, N. Y. 4,00—Fem. Mite Soc. Perry, N. Y. 13,00,	28,
Dr. Samuel Chesson, 1,00—Sam. Abbott, Ira, N. Y. 10,00 —friend, by Mr. Strong, 1,00,	12,
Collection at Prayer Meeting, Westford, N. Y. 4,80—Mrs. J. Dickson, Avon, 1,00,	5,80
Miranda Way, 1,00—D. Todd, 1,00—Fem. Benev. Soc. Meadville, Pa. 4,00,	6,
Collected at Asso. last June, by Elder A. Foot, Karen Soc. Lebanon Springs, 4,50—Bap. Ch. by Dr. Ruyter, 3,25—B. Crandall, 1,00,	10,
Collection at Cato, N. Y. 10,00—Onondaga Bap. Asso. Dea. J. Munro, Treas. 350,00,	8,75
Cayuga Bap. Asso. Dea. P. Crossman, Treas. 100,00—Bap. Ch. Owasco, N. Y. 4,75,	360,
Female friend, by Dea. Griswold,	104,75
	5,
Bap. Conv. of the State of Georgia, for Burman Mission, by Rev. James Armstrong, Treas.	540,30
Collection at Sansom Street, Philadelphia, Union Juv. Miss. Society, do. by Rev. J. L. Dagg,	727,37
Avails of sundry jewelry, contributed to Mr. Wade in the Southern States,	174,31
Dea. James Fosdick, Treas. of Middlesex and Norfolk Foreign Missionary Society, 75,00—and 3d payment to educate a Burman child, called Maria T. Jackson, 25,00,	3,25
Rev. J. B. Cook, Cincinnati, Ohio, being, in part, for advances made for him in view of his mission to Siam, by L. Farwell, Esq.	177,56
Received from W. Colgate, Esq. Sub. Treas. N. Y. viz.—	48,10
J. Nickerson, Treas. of Bap. For. Miss. Soc. Madison Co. N. Y.	100,00
Mrs. Booth, a Presbyterian, for the distribution of the Bible, by Dr. Judson, among the Burmese, by Rev. S. Williamson,	50,00
First Baptist Ch. Troy, for support of a native Burman preacher, one year, by B. M. Hill,	1240,
Mrs. Mary Gale, of Troy, for support of a native teacher in Burmah,	10,
J. Ballard, by J. Hinsdale, for the benefit of Rev. N. Brown, in Burmah,	60,
Dea. Thomas Brooks, of Penfield—a present to Rev. Dr. Judson,	60,
Dea. Thomas Brooks, do. for one of the Karen Stations,	15,
Catskill Ch. 6,00—Bap. Ch. in Bridgewater, Susquehanna Co. Pa. 33,00,	10,
	5,
Handed to Mrs. Wade, for Karen and Burman Tracts, Society of Misses in New London, for Burman Mission,	39,
	2, <sup>00</sup>
	10, <sup>00</sup>
H. LINCOLN, <i>Treas.</i>	1439 00

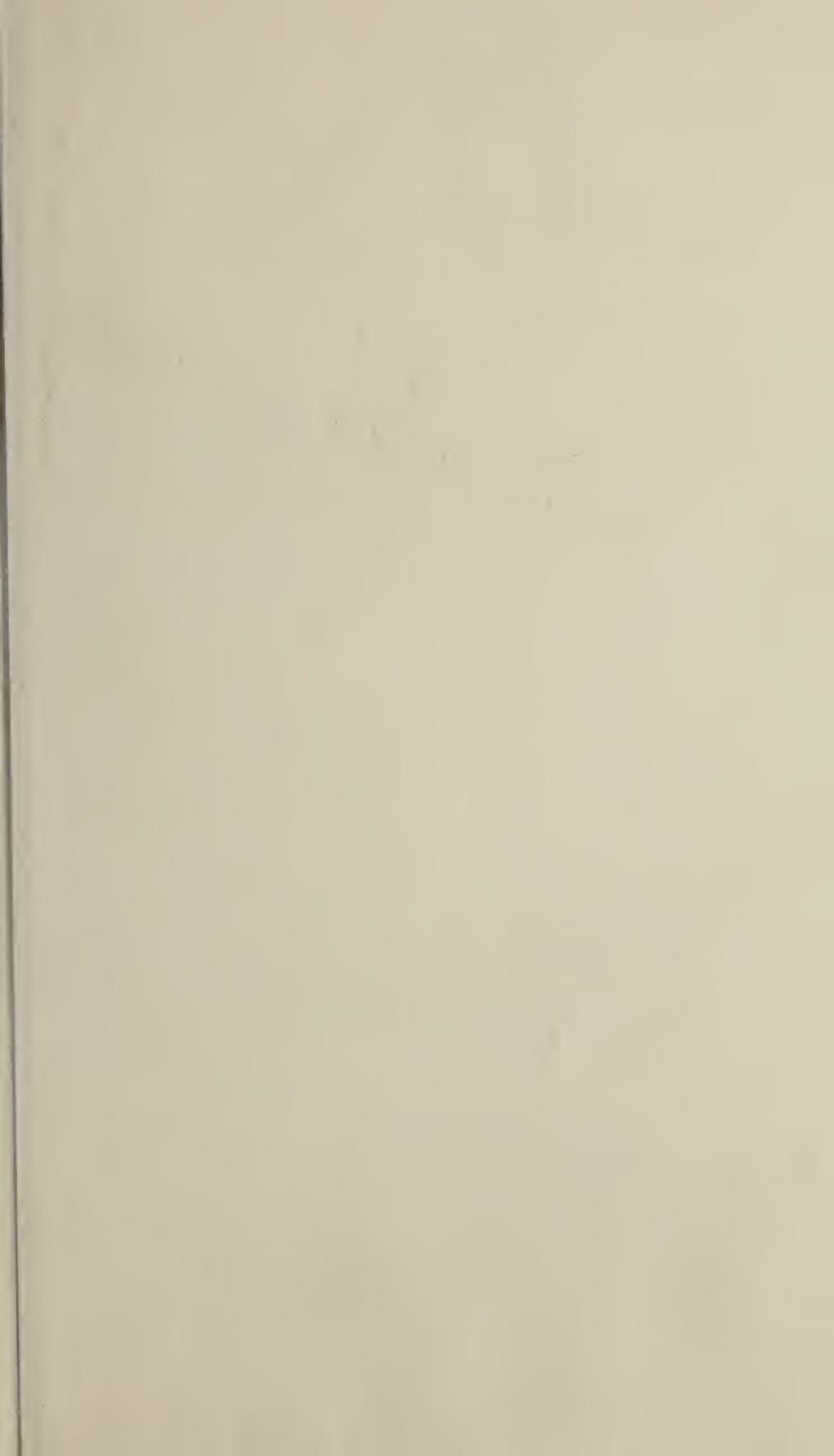
## TO CORRESPONDENT S.

We deeply regret the necessity of deferring the valuable article of S. F. S. It shall appear in our next Number.

The press of matter has compelled us to defer some interesting communications from Mrs. Webb, of Maulmein, which are in type.

The communication of J. A. B. is received, and is under consideration.

A Memoir of the late excellent bro. Nathaniel R. Cobb, is in preparation.







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